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Nonconformist.

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MR. BALFOUR'S BURIAL BILL.

THE proceedings in the House of Commons last Wednesday afternoon were exactly in accordance with previous anticipations. In the debate, Mr. Balfour received but scanty support on his own side of the House, and the support which he received from the Opposition was of a kind to embarrass as much as to help him. Mr. Beresford Hope revelled in the task of exposing the inconsistencies of his bill and the illusory character of its restrictive provisions, and what he had left undone was effectually done by Mr. Morgan. The Government put up one of its feeblest representatives to oppose the bill, and showed itself to be still without a policy of its own, and to be capable only of successfully resisting the policy of others. Mr. Balfour had but one consolation—the Government, and his Conservative friends generally, were afraid to let him go to a division, and, to avert impending defeat, had to fall back on that poor expedient of conscious weakness, talking out the bill—which, it may be assumed, is now virtually disposed of for the session.

While it was generally admitted on both sides of the House that Mr. Morgan's supporters acted wisely in assenting to the second reading of the bill, with the declared intention of amending it in committee, it must be admitted that Mr. Balfour did not, by his speech, lay them under serious obligation. No doubt his position was an embarrassing one; since he had to minimise the value of the concession he was making, and to show that he was acting only as a friend to the Establishment, and was more concerned for its continued maintenance than to do an act of justice to Nonconformists. Mr. Balfour did, indeed, allow that they had "undoubtedly a substantial and real grievance," and that it ought to be removed, but then he added that "the grievances under which the Nonconformists suffered were confined to a few, in only certain rural parishes;" while "the evil under which Churchmen suffered in respect to this question was felt by every member of the Established Church"; because, forsooth, it exposed them to the taunt of intolerance, and threatened the existence of the Establishment! He claimed credit for his bill because "it really did remove the grievance;" but, at the same time, he pleaded that the gift to the Nonconformists would in some cases be "only temporary, and in all cases conditional"—in proof of which he referred to the restrictive clauses, which would make the bill inoperative in certain parishes, and in others operative only so long as no cemetery existed in the neighbourhood. Equally inconsistent was his averment

that, while he gave to Dissenters all they could reasonably ask for, he "did not take from the Church its property"—forgetting that the Church claims all churchyards to be its property, as well as those created by gift within the last fifty years. His speech was, in fact, throughout a running with the hare and a hunting with the hounds, and the motive which inspired it was admitted to be the desire to maintain the fabric of the Establishment, which could not stand the shock to public feeling occasioned by the withholding of all concession, and by blindly obstinate resistance.

Mr. Hope found it quite easy to show the untenableness of Mr. Balfour's position, and he did it with merciless severity. The bill, he said, sacrificed not only all that was demanded by the opposite side, but surrendered honour also. He was almost as indignant as Nonconformists themselves in objecting to the limiting clauses—declaring that the conditions offered to Nonconformists "were most degrading to them"; and that, "once admit them to the churchyard, they would take care that they would not be ousted from them." He not only ridiculed the idea of "revocable concessions," but objected to the bill that it shut out the Jews, and required even Christian Nonconformists "to crystallise themselves into sects, and to be under the control of a minister; whereas it was known that one denomination had no ministers." The force of this damaging criticism was but little diminished by the expression of Mr. Morgan's belief that the bill was an honest, and not a sham bill; because he was obliged to add that he himself supported the second reading with the express object of moving in committee the rejection of the provisions which had been ridiculed by Mr. Hope.

The tone, as well as the action, of the Government seems to become weaker and weaker as it is obliged, in successive sessions, to speak on a topic on which its only anxiety now is to hold its tongue. If it wanted to show that it had abdicated the functions of statesmanship, and had sunk into the position of mere "Church defenders," it acted wisely in putting up Mr. Talbot, an active member of the Committee of the Church Defence Institution, who talked more like a representative of that body than a representative of the Government. The fact that Mr. Morgan and the Liberation Society had expressed any approval of the measure seemed to him to make opposition necessary. And then there came again the well-worn statements that the grievance was infinitesimal—that if the Government bill of 1877 had been passed, it would have been to a considerable extent removed—that this was "the thin end of the wedge," and that it imperilled the connection between Church and State, which was "the origin and source of great, untold, and growing national good." About the real difficulties which the Government had to face Mr. Talbot was discreetly silent. He said nothing about the House of Lords being as anxious to settle the question on the basis of Mr. Morgan's bill as the Liberation Society itself—nothing about the small majority of 15, by which alone the Government could last year prevent the House expressing its concurrence in the views of the Upper House—nothing about the device which was about to be adopted by one of the supporters of the Government to prevent such an event happening that very afternoon. We will not say that, Gallio-like, the Government cares for none of these things; for we believe quite the contrary. It is simply adopting an ostrich-like policy, and is clearly doing so as the result of its fear of the parochial

clergy. The 15,000 clergymen who have signed the protest against the abolition of the clerical monopoly in churchyards sit heavily upon them. They helped to bring Toryism into power at the last election, and they may help to eject it from office at the next. Hence it is afraid to move again in regard to this question, and is no less afraid to let anyone else move for any effectual purpose. The Government has become simply obstructive; yet knowing all the while that obstructiveness means only temporary success, and that presently the barriers behind which it is entrenched will be swept away, and probably itself also.

One satisfactory fact may be noted in connection with last Wednesday's debate. There was absolutely no repetition of the once profuse predictions that, if Dissenting services were allowed, the churchyards would become the scene of scandals which the whole community would deprecate. The infidel, the Secularist, the Shaker, and the Mormon widow, have been at last dropped, as so many rag dolls, which frighten nobody, and have become ridiculous, instead of alarming. Indeed, the arguments of Mr. Hope and Mr. Talbot were against safeguards and limitations, and in favour of comprehension and thoroughness. In that respect every debate on a proposed compromise does service; seeing that it makes it clearer than before that the matter is one which does not admit of a compromise, but must be fought out until a principle has been completely accepted and fearlessly applied.

Whatever happens to-day, when Mr. Monk's Consecration of Churchyards Bill is dealt with, we are sure that the issue will, in this respect, be as serviceable as that of last week. The Commons, like the Lords, are getting sick of the Burial question, and angry as well as sick, as attempt after attempt is made to avert what is inevitable, and to settle by petty and contradictory measures what can be settled only by a decisive and final mode of treatment. The electors at the dissolution will not trouble themselves to weigh the merits of a whole batch of feeble expedients; but will instruct their representatives to establish, in a fitting and statesmanlike way, a sound and an intelligible principle; and that principle is found embodied in Mr. Osborne Morgan's Bill.

THE ROMAN CATHOLIC UNIVERSITY FIASCO.

THE policy of the Government on the Irish University Question still remains an impenetrable mystery, but the opponents of denominationalism in national education would do well to remain on the alert. For some unexplained reason Mr. Callan's elaborate question was not put on Monday night; and even if it had been, a Government which has exhibited such consummate mastery in the art of mystification would perhaps not have found it difficult to evade the meshes of the net prepared for them. There are so many ways of throwing out feelers with regard to proposals of the kind, without directly involving Ministerial responsibility, that it would be difficult, at least for the present Ministry, with the reputation they have made for themselves, to frame any form of contradiction such as would convince the nation that the Irish hierarchy have had no good ground for the disappointment and resentment they exhibit. Amidst the uncertainty involving the whole subject, three facts only remain clear—the Lord Chancellor's promise of a settlement; Sir Stafford Northcote's avowal that the

Government has no present intention of fulfilling it; and the strong impression of the Irish Catholics that they have been betrayed and deceived. When to these facts we add the power of the Irish members for annoyance, the sneaking sympathy of some muddle-headed Liberals for plausible misrepresentations of religious equality, and the impossibility of anticipating the next move of the Premier's erratic genius, it must be felt that there are yet elements of danger such as it would be in the last degree imprudent to ignore.

Mr. Butt, with quick insight, has seen his opportunity. The motion, of which notice has been given on his behalf, is framed with consummate ability. The present state of his health, which every generous opponent must profoundly regret, makes it doubtful whether he will be able to resume his place in the House for some time to come. But even if common humanity did not prompt us to desire his speedy recovery, the interests of the great principles it is our province to promote would lead us to wish for him the fullest opportunity for developing his sense of the resolution he has announced. In effect this resolution declares that the question of education in Ireland can never be completely and satisfactorily settled so long as the members of any religious denomination are prevented from receiving the higher culture proper to Universities without offence to their religious scruples. Such a resolution is exceedingly plausible, and it is impossible it should be thoroughly discussed without occasioning a salutary investigation of the real meaning of religious equality. There are several Parliamentary leaders whom we should like to see compelled to explain their ideas on this subject. It would be interesting to hear whether Mr. Forster would consider it an offence to the religious scruples of a Roman Catholic parent that his son should be taught conic sections apart from the doctrine of Papal Infallibility; and, if not, then why it should be an offence to the examples of a Protestant parent that reading, writing, and arithmetic should be inculcated apart from theological instruction. Lord Hartington stated recently that, while favourable to religious equality, he did not go so far on that subject as some of his supporters. In other words, he believes in some modification of religious equality; and this, of course, involves the maintenance of some element of inequality. It would be instructive to hear how he would apply this doctrine of a modified religious equality to Ireland. There are too many Liberals whose only notion of justice to religious denominations is an impossible balance of special privileges. In view of the coming general election, it would be an advantage if they were forced to come out in their true colours.

But even if the debate should never come off, Mr. Butt's notice of motion must surely have suggested to all thoughtful members of the Liberal party a reconsideration of their meaning when they insist upon religious equality. To hasty thought the resolution in question seems merely an enunciation of the principle. And if it could be considered apart from the unreasonable bigotry to which it is intended to pave the way for concession, it would be so. No true Liberal can possibly wish that any offence to religious scruples should be retained in a system of national education. But this is conceded, of course, on the understanding that the scruples to be respected are legitimate, and, with a very wide interpretation to the word, reasonable. It is not legitimate that a parent should scruple to have his child taught the multiplication table by a State schoolmaster, because the teacher does not interpolate in his lessons the doctrine of the Trinity. It may be reasonable, within the wide limits suggested, that a Calvinist parent should object, if in connection with the history of Switzerland, a lecturer should unreservedly condemn the conduct of John Calvin in the trial and execution of Servetus, but it would not be reasonable, even within such wide limits, if the father objected to a statement of the indisputable historical facts. Wherever religious scruples take fantastic and unreasonable forms, they should indeed be safe

from persecution; but it is impossible to insist that the whole policy of a great national institution should be accommodated to their unreasonable. The Protestant feeling—or if it be preferred the Protestant prejudice—of England and Scotland has made, what many think, great sacrifices on behalf of the Irish Catholics. We do not of course allude to those holding our own views; for to them there has been no sacrifice, but a great triumph of principle, in the abolition of sectarian privilege in Ireland. But now if the value of academical degrees should be lowered, if the impartiality of secular learning should be perverted, and a University, supported by national funds, should be prostituted to the purposes of a hierarchy avowedly irreconcilable with modern civilisation, not only would the advocates of real religious equality see the horizon of the future darkened, but the timid Protestants who have sacrificed their prejudices on the express understanding that Popery should never be endowed, will have a right to complain that they have been cajoled, deceived, and betrayed.

THE SLICING OF BULGARIA.

WHETHER Mr. Gladstone has or has not shown himself a sound critic in his objections to what he calls "the slicing of Hecor," it is becoming every day more probable that he will prove to be a true prophet in his prediction of the inconveniences likely to arise from the impolitic slicing of Bulgaria. Attentive readers of the *Times* newspaper must frequently have noticed during the last year a marked discord between the leading articles on the Eastern Question and the letters, often relegated to the external sheet, from correspondents at the actual seat of the difficulty. When eloquence editorially inspired has dwelt upon the necessity for the revival and consolidation of the Ottoman power as a bulwark against Russia, correspondents on the spot have given detailed instances of Turkish infatuation and corruption such as showed that we might as well talk of the revival of a mastodon, or the consolidation of a comet's tail. When leading articles have echoed Lord Beaconsfield's paeans on the triumphant progress of the Berlin Treaty, the evidence of eye-witnesses printed in the very same issue has revealed a fermentation of unsatisfied desire in the provinces utterly inconsistent with any approach towards pacification. But never, perhaps, has so conspicuous an inconsistency been exhibited between the premisses furnished by trusted agents abroad and the inferences drawn by easy-chair politicians at home, as the contrast between the letter from Tirnova published last Friday and the article founded mainly upon it. Who the correspondent may be we make no pretence of knowing. The counsels of Printing House-square are far from us. But the writer of that letter is evidently a very able man, well capable of judging the probabilities of political equilibrium and the conditions of military success. The mere fact of his selection as correspondent is surely sufficient to prove that he has no Russian proclivities and no hostility to the Turks. We may take it for granted that he would support the Berlin Treaty if he could. And yet Mr. Gladstone himself, though he would be likely to throw more passion into the argument, could hardly have stated with more force the difficulties raised by the division of Bulgaria, and the maintenance of Turkish dominion up to the Balkans.

In the first place, the letter with a single touch dissipates the bubble of the "balance of power" as supposed to be maintained by the "consolidation" of Turkey. "Turkish soldiers may prove valuable allies to other nations, but Turkey herself has ceased to exist as a European State in the sense attached to the expression when used in connection with the policy of the balance of power in European diplomacy." Still, the writer holds that the Ottoman troops may garrison Constantinople and guard the Straits, on condition, however, that their line of defence is withdrawn from the Balkans to an arc the keystone of which should be Adrianople.

This is not quite the "bag and baggage" method of solving the difficulty, but it is quite as near an approximation to it as was proposed at San Stefano. But what follows is still more significant. Writing in the midst of the people of whom he speaks, and probably far better acquainted with them than a merely travelling correspondent could be, this writer declares that the division of Bulgaria by the Treaty of Berlin must produce a state of things far more favourable to Russian ambition than was ever hoped for by the framers of the San Stefano document. "I do not believe," he says, "that any impartial observer . . . can note the drift of sentiment here with regard to Russian preponderance in the Principalities without being thoroughly convinced that the Bulgaria of the San Stefano Treaty, from a Russian point of view, was a tremendous political mistake, and, moreover, that the subsequent subdivision of the territory was, from a European point of view, an equally mistaken policy." This is precisely what the leading members of the Opposition have always maintained. And this view is confirmed by "a prominent Bulgarian, a highly educated and intelligent man, formerly occupying an important position in the Turkish service." The testimony of this latter witness is also the more important because he is described as a representative of "the Bulgarian Conservative party—the party that will control the Principality if they can once get rid of the Russian administration now governing the country." This Bulgarian Conservative was astonished at the want of sympathy shown by English Conservatives, and also at their inability to comprehend the true position of affairs. "Because we are Slavs," he said, "that is no reason why we should blindly follow the counsels of Russia. There are other Slavs in Europe who are not under her control, and why should we be, unless Europe, by a policy of indifference, or worse, throws us back upon Russia as our only friend and support?"

It is both curious and sad to turn from this striking condemnation of one of the principal changes made by Lord Beaconsfield in the San Stefano Treaty to the comments made by the leader writer. If these comments were read alone it might be supposed that the correspondent's letter described only the views and arguments of "a large party" in Bulgaria; whereas what he does is to state with force and emphasis the convictions borne in upon him by his own impartial observations, and his knowledge of the whole people. We do not wonder that the *Times* has some difficulty in acknowledging, as the impartial judgment of its own representative, a description that reads like a speech of Mr. Gladstone. But it is carrying distortion of facts a little too far when the subject of misrepresentation is the letter of a trusted agent, published in another column of the same issue. Still, it is allowed that the views of the supposed "party" have a good deal to support them. But then Europe has decided, and the Bulgarians are not asked for their opinion. "They are not the first people who have had to wait patiently, in submission to European treaties, until their desires could be reasonably conceded." No; they are not the first, but we sincerely hope they may be the last, people victimised by the cold-blooded selfishness of dynastic conspiracies. Meantime, suppose they refuse to wait, what then?

THE WAR IN ZULULAND.

THE further information which has been received from Zululand during the last few days must be regarded as reassuring, because it shows that the Zulus have not been able to follow up the disaster at Isandula by an invasion of Natal. The most that can be expected is that Lord Chelmsford will be able to hold his own until the arrival of the large reinforcements which are now being sent out to South Africa enables him to resume offensive operations. Lord Chelmsford has returned to Pietermaritzburg. Colonel Pearson, whose column crossed the Tugela near the mouth of that river, fought a battle with the Zulus on January 23 and

killed three hundred of them, his own loss being very small. He entrenched himself near Ekowe, where he is now surrounded by Zulu warriors, but, as his force of twelve hundred men is supplied with ammunition and provisions for six weeks, he is not in immediate danger. Colonel Wood is described as operating successfully to the north, but he will hardly be able to do more than to protect the Transvaal from raids by armed bands of Zulus. We should like to have some assurance that Secocoeni, the Basuto chief, from whose country Colonel Rowlands was compelled to withdraw his troops, will remain quiet; as, so far as we can judge, there is now nothing to prevent him from swooping down from his mountain lair into the Leydenburg district. The most serious intelligence brought by the last mail is the disbanding of the Native Contingent. The telegraph throws no light upon the cause of this proceeding, but the rumour in military circles at home is that the native troops in the recent fight shot some of their English officers. The Natal natives were induced to volunteer for active service by a very summary process. Orders were simply sent to their chiefs requiring each of them to furnish a contingent for the war; and so little choice was given to the natives in this matter that they were actually drafted from private lands, and even from mission stations, no fewer than fifty Christian converts being marched from the mission station at Edendale to the frontier. It is believed that the Lieutenant Governor in thus enforcing a measure of conscription against the native tribes acted illegally; but however this may be, the summoning of the Natal Zulus to fight was a measure which necessarily involved great risks. The authorities appear now to have come to the same conclusion, though we sincerely hope that their original mistake will not be found to have cost the country the lives of the British officers in command of the Native Contingent.

The very full details of the battle at Isandula which have now arrived make it clear that somebody is responsible for a terrible blunder. We hope that Lord Chelmsford's despatches, now on their way to this country, will give the public full and explicit information as to the causes of the disaster. They ought to show how it was that a body of English troops were moved forward a mile and a half from their camp with no supply of ammunition but that which they carried with them, and also how it came to pass that, although the British force included a number of mounted men who were able to perform cavalry duty, a Zulu army, fifteen thousand strong, succeeded in getting into the rear of our troops, with results only too well known. These questions have been put, and the public will anxiously await the answer. While the conduct of the military authorities assuredly calls for inquiry, that of the High Commissioner even still more urgently demands investigation. It is by no means certain that Lord Chelmsford is personally to blame for the catastrophe at Isandula, but there can be no doubt whatever as to the responsibility of Sir Bartle Frere for the policy which has brought disaster upon our arms and involved us in the calamities of an inglorious and unnecessary war. The part which he has played in this wretched business exhibits all the evidence of deliberate purpose. The outrage committed by Sirayo's sons in carrying off the refugee Zulu women from Natal afforded the High Commissioner a convenient pretext for aggression; but he makes no attempt to conceal the fact that he has gone to war really for the purpose of breaking up the military organisation of the Zulus, of reforming the government of Zululand, and of reducing Cetewayo to the position of a feudatory of the British Government. It was, of course, most desirable that Cetewayo should be induced to disband his army, and to give up those barbarous customs to which he, in common with all other independent African chiefs, is addicted. But the question is whether we were called upon, either in our own interests or in those of the Zulus, to go to war with him in order to enforce objects in themselves laudable enough. We answer this question emphatically in the nega-

tive. The English nation has no call to extend civilisation in Africa at the point of the bayonet. Even on humanitarian grounds we protest against such a policy; for, in pursuance of it, we have already killed more human beings than probably the Zulu despot has been the means of destroying in the whole course of his life. It is true that the High Commissioner endeavours to produce the impression that this war is one of self-protection. Unfortunately for him, the evidence against this view of the subject is simply overwhelming. The Zulus have made no irruption into British territory; they have injured no colonist in person or property; while the one question at issue between them and us—that of the ownership of the disputed territory—was decided by our own Commissioner in their favour. Cetewayo had been sovereign *de facto* of Zululand for twenty-three years, and during that long period, although he has always kept up a powerful military organisation, he has never once gone to war with either the English, the Dutch, or even the Amaswas. However this fact may be explained, it cannot nevertheless be contradicted; and, therefore, it becomes imperatively necessary that the High Commissioner should show, if he can, that he had no alternative but to declare war, and that the emergency was so great that he had no time even to consult the Home Government.

It is a strange thing that up to the present moment the Government have not said whether they approve or disapprove of Sir Bartle Frere's policy. It is true that the tone of Sir Michael Hicks-Beach's despatches implies condemnation of the war, but since the outbreak of hostilities the members of the Cabinet who have spoken on the subject have been careful not to commit themselves to any clear expression of opinion. But surely they have now in their possession all the materials for forming a judgment upon a series of transactions which vitally affect our national policy—and, we may add, our national finances—if it be true that the present expenditure in Natal is at the rate of 250,000*l.* a month. Sir Charles Dilke has given notice of a motion which directly raises the question of the justice or expediency of the war, and we hope that, with as little delay as possible, his motion will come on for debate. But it seems likely that he may be anticipated by the Chancellor of the Exchequer, who, it is believed, will soon find it necessary to ask for a vote on account of the expenses of the war. When that time comes the Government must perforce take the country into its confidence.

VILLAGE CLUBS.

At the recent meeting of the Farmers' Club, a paper, by Mr. James Howard, of Bedford, on "Club-houses for Villages," was read and discussed. The subject is one of great interest and importance, as there are few greater wants in English country life than that of some means of harmless recreation and useful culture for working men and small tradesmen. Some prominence was given to the topic in the summer of 1875, when the Suffolk Village Club and Reading-room Association was formed, mainly by the exertions of Lord John Hervey and Mr. Robert Johnson, of Boyton Hall, Woodbridge. The latter gentleman published a pamphlet on the subject, besides several letters in the papers, which were widely circulated and commented upon. The Suffolk association has made steady and satisfactory progress, and at the present time there are in the county twenty-four clubs, all paying their way and increasing in popularity. These, however, were not the first institutions of the kind. In 1873 Sir Richard Sutton erected a handsome club-house at Stockcross, near Newbury, and the club thus established has been a great success. In a few other villages in different parts of the country clubs have also been some few years in existence, and we have not heard of any case of failure. There is one at Rothamstead, Berks, established by Mr. Lawes, the well known agricultural chemist, and another at Gedling, near Nottingham. Last year Sir Philip Rose built a club-house at Tyler's Green, Bucks; and Mr. James Howard has just completed one in his own parish of Clapham. But as these clubs can only be started by some organisation, or by the generosity of a well-to-do man, there are probably fewer in all the rest of

England than there are in the county of Suffolk alone. The Tyler's Green Club is regarded by Mr. Howard as a model one, and a brief description of it will serve to show what these institutions generally are like, though there are differences in the rules and arrangements. To most of the clubs, if not to all but one, men only are admitted as members; but Sir Philip Rose from the first arranged—very wisely we think—for the admission of women as day members. They pay 5*s.* a year, are entitled to the use of the reading-room and library in the daytime, and may obtain light refreshments, such as tea and coffee, though for some unknown reason intoxicating liquors, which are allowed in the case of male members, are not available to those of the fair sex. The men pay 2*s.* a quarter or 2*d.* a week. The club-house contains a reading-room, a library, refreshment and smoking-room, and a room for games, such as bagatelle, draughts, and chess. Wine, spirits, and beer of good quality are sold at the lowest remunerative prices, as well as tea, coffee, and cocoa. The hours of admission are from ten in the morning till ten at night on ordinary days, from eleven till eleven on Saturdays, and from ten till five and from eight till ten on Sundays. This Sunday opening is, we believe, a peculiar feature of the Tyler's Green Club, and it has been adopted, Sir Philip Rose states, with the sanction of the parish clergyman. There is a Penny Bank and Thrift Society in connection with the club. The club-house is to be rent free for the first ten years; otherwise the club pays its expenses, and already shows a profit after a trial of four months. The objects of the association, as stated in the rules, are "to afford to the members the means of social intercourse, mutual helpfulness, mental and moral improvement, industrial welfare, and rational recreation." The district, which formerly bore rather a bad character, is said to show signs of striking improvement already. The expenditure of the members at this, as at other clubs, is very small.

Those who have had the greatest experience in the management of village clubs concur in stating, as essentials of success, that they should be unsectarian, non-political, and altogether free from the restrictions that would be imposed by people who have particular crotchets or hobbies in view. In order to counteract the attractions of the public-house it is found desirable to allow the consumption of alcoholic drinks, although the quantity allowed to be sold to each member is usually limited, whether wisely or not we will not now stop to consider. It is also very generally agreed that, after a club has once been fairly started, it should be entirely self-supporting and under the management of the members. There is no reason why people of all classes should not belong to a village club, as the reading-room, at least, must be a general convenience to rich and poor alike. Thus management by the members does not necessarily involve management by farm labourers and artisans only. What is to be avoided is management for these men by others. As long as they can, like other members, take part in the control of the institution, they have an interest in it which they would not otherwise feel.

It would be well if there were formed in every county a village club association, as with such organisations we should soon have clubs very generally established in our villages throughout the length and breadth of the country. As Mr. Johnson remarks, "a county offers a workable area, and the leading men in each country are the best possible judges of what will suit their locality. Men are proud of their native county, and the local *esprit de corps* should be made available." As a rule, in our villages there are no means of social intercourse and recreation except those supplied by the public-house, and these we know are not often of a harmless kind. The dearth of opportunities for intellectual culture is also sadly felt by the bulk of our rural population. Boys leave school, after learning the rudiments of education, and soon forget nearly all they have learned through the simple want of sufficient inducement to keep and add to the information they have acquired. It is obvious that village clubs may be made a very valuable means of secondary education. They may become, in a modest way, for country villages what institutions like Kensington Museum are for great cities. They may also be to a considerable extent the means of levelling undesirable class distinctions and animosities. At present we see them only in a rudimentary form, and the testimony in their favour is almost unanimous. It is well not to aim at too much when starting; but we look forward to seeing a great development in the scope and usefulness of these admirable institutions.

Literature.

MR. JULIAN HAWTHORNE'S NEW VOLUME.*

Mr. Julian Hawthorne is lacking both in the exquisite delicacy of style and in the sombre and shadowy yet airy fancy which were so characteristic of his father; but he has perhaps a better hold on certain aspects of real life which yield themselves readily to the service of the weird impressions which he seeks produce, and this is all in favour of his success as a society romancer and successful story-teller of an order lying somewhere between, say, the German Tieck and our own Mr. Francillon. There is perhaps one other point in which a difference may be noted between the past and the present bearer of the name. Julian Hawthorne is less in earnest than was his father—is himself less impressed by the presence of those ghosts, spectres, or coincidences, as he may choose to name them, which he conjures up and sets before us so adroitly, interjecting into life just the touch of eeriness which still consists with a certain composed man-of-the-world air, to which his father was quite a stranger. It is true that Nathaniel Hawthorne was keenly critical and observant, but he was at the same time inexpressibly shy, and inclined to shrink from the rough front of practical affairs. Still we feel that, however remote from it, life was as sternly real to him as it ever was to any of his Puritan ancestors. Now, to Mr. Julian Hawthorne life itself is not so real—any more than are the phantasies that he finds it possible to project over it. With Nathaniel Hawthorne the images of his fancy were merely the media in which real life was reflected; and hence the pervading vein of definite allegory and distinct moralising which we find in him. Let any reader take up, say, the story of "The Minister's Veil," in the "Twice-Told Tales," and read it, and he will be speedily convinced of two things—that the actual incident in the life of Mr. Moody of Maine, on which that tale is founded, became to him but a symbol of an eternal fact in human nature, and that he made it profoundly illustrative of that fact; and then let the reader take "Calbot's Rival" in the volume before us, and try to analyse the impressions produced, and we think he will find it very difficult to reduce them to unity. The writer of that story has done what would hardly have been possible to Nathaniel Hawthorne—he is actually ready to relieve his readers of the very sentiments he had been aiming to produce, by suggesting the possibility of opium dreaming and disturbance. In a word, Mr. Julian Hawthorne is less a realistic artist than his father, paradoxical as it may seem to say so. His view of life is more general and dispersed; his fancy less capable of concentration; and his whole mind less possessed by the great and governing necessities of human nature and destiny. He is quite exercised enough by some half-scientific idea of Doom or Fate, or haunting coincidence, but this is more general and abstract than real, and his fancy is actually employed in the last resource, in refusing it away. In truth, he, to a great extent, fails sufficiently to individualise his conceptions, and is apt to allow the deepest impressions he produces to be worn off by a too persistent attempt to make his story complete as a story.

"The Laughing Mill" is in this respect an admirable instance in point. The appearance of that spectral figure who emerges from the decayed mill-wheel is evidently introduced under the necessity of completing the story; but is not the device short-sighted, since it does something to disturb the reader's implicit belief in the central element in the tale? This is the more marked because the realism of Mr. Poyntz, old sailor and now farmer, does not in the least conflict with our sense of some fatality connected with that necklace which the heroine wears; but this assuredly does, and seriously, unhinges our mind—shunts us, in fact, off the direct line. And perhaps that reluctance to communicate the vision to old Poyntz at the close may suggest a reason why consistently and for full effect several things here should not have been quite so circumstantially told to the reader. We may quote these closing words:—

I had intended relating my vision to Mr. Poyntz on the spot where it occurred, but I know not what reluctance prevented me. It was too solemn and inexplicable an experience to bear discussion so soon. So, instead of that, I told him, as we trudged homewards together, the history of the Feuerberg family, and how all tended to ratify my conviction that Agatha and I were cousins though far removed. "But," I added, as we stood on the brow of the slope overlooking the old house and saw Agatha appear round the corner and

kiss her hand to us, "but she and I are the last of our race, and there is no great fortune awaiting us, that I know of. Only, Mr. Poyntz, I love her with all my heart; if she can love me will you trust her to me?"

"Nay, ye mustn't ask me," replied the ancient mariner, grasping my hand, with tears in his old blue eyes, "I doubt she loves you well, already. And so do we all, for ye're a man, all be a great one. 'Twill be a hard parting with her, as has been sunshine to us this many a year; but ye'll bring her to see the old folks as time serves; and I'm bold for to believe ye'll be as happy as the days is long."

It is twenty years since then, and old Jack Poyntz's prophecy has proved true. My wife is wont to say, with a smile in her dark eyes, that our prosperity is due to the restored virtue of the pearl necklace, which still rests upon her bosom. To me, however, the necklace seems but as the symbol of the true love whose radiance has blessed our lives, and brought us better luck than any witchcraft could bestow.

And to such a story we cannot help thinking that this ending is, in some respects, a collapse—at all events, contrasted with the early motive and the machinery, it is common-place. "They lived happy ever after," so to say!

"Calbot's Rival" shows more of ingenuity, and is in some respects more unexpectedly perverse, if we may use the word. Certainly, "Mrs. Gainsborough's Diamonds" is the most powerful and concentrated piece we have here, and to it we recommend the reader to turn first on securing a book which is certain, in spite of some defects, to increase the stock of his thoughts, and to produce some fresh and more or less delightful sensations. "The Christmas Quest" is hardly so ambitious in scope as the other stories, but it has some fine touches of fancy, and is very airy and ideal.

FLOWERS AND THEIR UNBIDDEN GUESTS.*

The time of flowers is coming again, and with it we wish to bring before the reader a work which should enhance their enjoyment of every flower they may see. Since Mr. Darwin wrote of the fertilisation of orchids, following that work by others almost more famous, the work before us is probably the best contribution to the same subject. Mr. Darwin was a discoverer; he revealed an entirely new and unexplored country. Dr. Kerner is an explorer—keen and patient of observation, careful in deduction, but, after that, as is necessary, courageous in statement. The facts that he has brought together here are as curious and new as any recently discovered.

Of the wonderful fertilisation of plants by means of insects we have all been made familiar by Mr. Darwin, but the whole economy of that fertilisation has not yet been exhibited. Dr. Kerner deals with a special branch of that economy. Dr. Ogle shows that an indefinite anticipation of Kerner was given—but very indefinite—and he himself undoubtedly hit upon facts leading up to and suggesting Kerner's conclusions; but on submitting them to Mr. Darwin, the great naturalist said that whether his hypothesis "turned out to be a correct one or not, one thing was plain, that the amount of evidence" to support it was not enough. Before that evidence could be collected the work before us was published in Germany—rendering, says Dr. Ogle, in the true spirit of science, "all further evidence unnecessary." In the same spirit, the editor shows his appreciation of the full character of Kerner's discoveries:—

He shows, by a mass of evidence which cannot but enforce conviction, that a viscid stem or viscid calyx is only one amongst many contrivances by which useless insects are excluded from the nectaries. The general result of his essay is to show that, as the presence of nectar in a flower implies most surely cross-fertilisation by the agency of suitable animals, so also does it, with almost equal certainty, imply the presence of some or other contrivance by which that nectar shall be preserved from unsuitable ones.

The simplicity of some of the contrivances, and the ingenuity of others, and the variety of methods by which the same end is attained, are most striking. And if the reader derive but half the pleasure that I have done from their study, he will feel grateful for having Kerner's essay made readily accessible to him.

With every word of this the reader, when he has read the beautiful illustrations of the laws of preservation and reproduction in flowers which Dr. Kerner gives us, must agree. Speaking upon the obvious presumption that "to produce flowers is an advantage to plants," the author, however, points out that "owing to the unceasing interaction which exists between plants and the outer world—inorganic on the one hand, and the animal kingdom on the other—this flowering process must necessarily be exposed to many possible interferences; in the one case to frost, draught, rain, or similar injurious action of the elements; in the other to attacks of herbaceous, and therefore flower-destroying animals." Now how are flowers

protected from their enemies? What are the different modes of protection? Many insects would be fatally dangerous to some flowers, but not to all; in all such cases the flower has a special means of protection against such insects, while, for purposes of reproduction it offers special advantages to such insects as will facilitate that process. Dr. Kerner points out, first, how unwelcome all wingless insects are to flowers, ants especially. Take the case referred to:—

Of all the wingless insects it is the widely dispersed ants that are the most unwelcome guests to flowers. And yet they are the very ones which have the greatest longing for the nectar, as numberless observations sufficiently show. Wherever there are aphides there one is sure to find ants seeking for the sweet fluid which these secrete. It is, moreover, well known that wherever honey, sugar, saccharine fluids, dried fruits, &c., are placed without protection, there ants are to be found. As regards the nectar of flowers they are especially formidable, inasmuch as they can smell saccharine fluids, even at a considerable distance, and moreover because they do not suspend their activity during the night, as I repeatedly noticed whilst making observations on the visitation of night-blowing flowers. But the reason why, notwithstanding this, wingless ants on the whole are found but rarely in flowers, is that there exists a large number of protective appliances by which the nectar is admirably protected against them. Should for once no such protective appliance be developed, or should it in any way be made useless or cease to act, should it, in short, in any way become possible for the ants to get at the nectar without harming themselves, then they forthwith appear in the flowers as guests. Of this it is easy to convince oneself. Pluck, for instance, some of the flowers of *Melanthus*, or of any other plant in which, as in this, the nectariferous flowers, while growing in their natural position in the inflorescence, are admirably protected against the visits of ants, and having plucked them lay them on the ground. They are now unprotected, and in the shortest possible time they will be found swarming with ants. Another example is furnished by *Phytolacca capensis*. Here the flowers are rich in nectar, all access to which is rendered impossible to ants during the period of flowering, by a method which I shall have to describe later on in detail. So soon, however, as the corolla detaches itself from the torus, the nectar, of which there is still an abundant store, becomes readily accessible, and ants (in the Botanical Gardens at Innsbruck abundance of *Lasius niger*) immediately crowd in and greedily lick it up. They can be allowed to do so at this period without ill result. For, now that the flowers are falling off, their nectar is useless, and no longer wanted to attract such flying insects as cause intercrossing.

The protective appliances of leaves are shown, and indirect as well as direct protection of all kinds. And they are almost innumerable:—

These invited and uninvited guests are of endless variety; and corresponding to them, and of an almost inexhaustible multiplicity, are the alluresments to visits and the means of protection against them. The diversity of the latter is so much the greater, inasmuch as the flowers of one kind of plant are not subject to the disadvantageous attacks of only one kind of animal, but to the attacks of animals of the most various forms; great and small; winged and wingless; flying or creeping; biting or sucking; with a soft slimy skin, or armed with a layer of chitin and regardless of points and prickles; some greedy after one part of the flower, some after another.

On this account it happens very often that one single method of protection is insufficient, and that a plant, in order to preserve its flowers, allow them to blossom without disturbance, and let each part perform its right function, must be provided with two, three, or even more means of protection against animals of such various form and size.

Some flowers, it is next shown, are protected by means of distasteful and some by viscid secretions; some by isolation in water. The injurious capabilities of ants have been referred to; let us see how the plant protects itself from them:—

Before bringing this chapter to an end, I must record a very noteworthy observation, which I chanced to make for the first time in the summer of last year. With the view of watching the behaviour of woodlice, insects, snails, &c., when on plants, I placed such animals in some cases half way up the stem, in other cases on the viscid rings, in others on the prickly or hairy leaves, and the like. Amongst other experiments, I placed various kinds of ants upon sundry plants that were full of milky juice, and especially upon *Lactuca angustana*, Chai, and *Lactuca sativa*, L. Having done this I was not a little surprised to see the ants very soon glued down by the milky juice. Such, however, was the case. No sooner had the ants reached the uppermost leaves, or the peduncles and the involucre bracts, than at each movement the terminal hooks of their feet cut through the epiderm, and from the little clefts thus made milky juice immediately began to flow. Not only the feet of the ants but the hinder parts of their body were bedrabbled with the white fluid; and if the ants, as was frequently the case, bit into the tissue of the epiderm in self-defence, their organs of mastication also at once became coated over with the milky juice. By this the ants were much impeded in their movements, and in order to rid themselves of the annoyance to which they were subjected, drew their feet through their mouths and tried also to clear the hinder part of their body from the juice with which it was smeared. The movements, however, which accompanied these efforts simply resulted in the production of new fissures in the epiderm and fresh discharges of milky juice, so that the position of the ants became each moment worse and worse. Many of them now tried to escape by getting, as best they might, to the edge of the leaf, and letting themselves fall from thence to the ground. Some succeeded, but others tried this method of escape too late; for the air soon hardened the milky juice into a tough brown substance; and after this all the struggles of the ants to free themselves from the viscid matter were in vain. Their movements became gradually fewer and weaker, until finally

* *The Laughing Mill, and other Stories.* By JULIAN HAWTHORNE. (Macmillan and Co.)

* *Flowers and their Unbidden Guests.* By Dr. A. KERNER, Professor of Botany in the University of Innsbruck. With a Prefatory Letter by CHARLES DARWIN, M.A., F.R.S. The Translation Revised, &c., by W. OGLE, M.A., M.D. (C. Kegan Paul and Co.)

they ceased altogether, and the dead animals were left adhering to the involucre or the uppermost leaves.

Prickles are another means of protection, and so are hairy formations: these are minutely treated. Next, the form of plants is considered, "and especially parts of the flower, being bent, or dilated, or crowded together." Remarkable illustrations under these heads are given, followed, in the "Concluding Remarks," by some considerations concerning the influence of external circumstance. We need not quote, for the reader will now be sufficiently acquainted with the character and value of this most interesting work. We may add that it is illustrated in a manner that greatly adds to the high value of the text.

A REALISTIC STORY.*

We can explain the impression which this "story" has produced on our minds, only by a paradox: It is too romantic to be real—it is too real to be romantic. We often see tints on wood and mountain, of which we say, if we saw those in a picture we should call them imaginary. We often meet with characters and incidents in life, of which we say, if we found these in a novel, we should call them inventions. But both in nature and in human life there are things more wonderful than have entered into the novelist's heart to conceive; although, when these things pass through the novelist's crucible, they assume forms and acquire colours which make them look strange, and which render it difficult to recognise their reality. Such is the thought suggested by "Excelsior," independently of the author's "Dedication," in which she tells us that the scenes of the book "are all studied from material reality, and only slightly moulded to suit the action of the story."

With regard (she says) to the characters portrayed, which, like all human characters, must partake of the ideal and the material, I can say the same as of the facts mentioned. I have studied them from persons I have known, and I have not absolutely invented any one act of any personage; I have only adapted acts which I have known so as to suit my plot: in fine, the personages and their acts are the children of my imagination, but their counterparts are to be found amongst us—not perhaps in any one, but in many persons, according as circumstances and their own efforts have favoured their development towards good or evil.

The book opens with a scene in Florence. On the sloping lawn of a beautiful villa "sat a young and beautiful woman, and beside her, his head half propped upon his hand, half resting on her lap, lay her lover." This scene anticipates, as we soon discover, the history of these lovers, a history full of *real romance*, ending in their becoming husband and wife, and followed by an equally real and romantic devotion to a most self-sacrificing endeavour to bless and reclaim the children of a Sicilian mountain town. In this opening of "Excelsior" we find the lover, whom we afterwards know as St. Clair, or Santa Chiara, speaking of "the tales of the guardian angel who watches over the lives of men" as pretty but false. "You do not like me to say so," he continued, "and yet you do not believe more than I, perhaps less; for I believe that as matter is immortal, so is also that force which animates matter—but without individuality—and you do not even believe this." To which the lady, whom we afterwards know as Illa De Clementis, quickly replies: "That I cannot believe; that we—that you and I, when death has come to us, shall in no way live—and not love again—is impossible! I can better believe that when we die, we—our sentient part—becomes as nothing, leaving our bodies to be transformed as Nature wills; and I can believe that better, too, than that we shall be cold, disembodied spirits—passionless, loveless—for the heavenly love they talk to us of seems cold and worthless to me! That is why I doubt of life hereafter, but—" and her eyes were moist and her voice trembling—"it grieves me to doubt this, and it pains me to know that you too have this doubt."

We do not pause to remark on these words. These two persons are distinguished throughout by this idolatrous affection to each other, an affection which they would make the test of truth, if not of right, howsoever the truth and the right might otherwise be attested. And this intense mutual love, which we might call both unreasoning and unreasonable, has its counterpoise in a common devotion to the welfare of others. Each self, we might say, loses itself in the self of the other; while the two *selves*, united, lose themselves in self-sacrifice for the good of their kind. That these two should stumble on the old enigma of the existence of sin and suffering might be expected; and that they should try their *wit*—we use the word in its primary sense—in an attempt to solve the enigma, is most natural. We have laboured in

vain to understand a chapter in which this is done. Its general idea, that of pre-existent souls, has no novelty in it. And it would appear as if no amount of argument can prevent this idea cropping up in new forms. A theologian, whose book is now on our table, regards the four living creatures of the Book of Revelation as "the reservoirs of life, the aggregates of pre-existing souls"—"the rudimentary state of intelligent life, the lowest form in which God hath made it." Need we wonder that the author of "Excelsior" should bewilder herself in an attempt to give shape to this doctrine of pre-existing souls?

We thus indicate—it is not needful that we should do more—certain aspects, we can scarcely call them teachings, of the "Story" before us, to which we should take exception on very obvious grounds. But we have no doubt that the mutual love which we have called idolatrous, and the self-sacrifice which we cannot but admire, are, in the instance of the characters and lives portrayed, real—the "counterparts" of what the author has seen and known, and of which, if we do not much mistake, she might say, *quorum pars magna fui*.

We shall not attempt any outline of the "Story." There is no part of it to which justice could thus be done. Fashionable life in the West-end, miserable life in a season of cholera in the East-end, strange and unwonted phases of life in Naples, and still stranger phases of life amid brigands and priests in Sicily, are mirrored in "Excelsior," evidently by one whose eyes had seen it all. Santa Chiara and Illa De Clementis meet for the first time in a cholera hospital in the East of London; the one as a young doctor grappling with disease and death; the other as a lady nurse, who had forsaken a home of wealth and luxury to do what in her lay to assuage the sufferings of the poor. Illa had already shown her independence of conventionalisms, and her painful consciousness of the terrible gulf which separates luxury and poverty. And her accidental meeting with a "Dissenting clergyman" from the East-end, introduced her to a life which should embody thoughts that were beginning to take possession of her heart. The "Dissenting" minister so seldom finds fair play, to say nothing of hearty appreciation, in novels, that we venture to quote some sentences about this East-end, especially as they can be separated from the story without injury either to them or to it. Mrs. Talbot describes a guest she expected to dinner, to her friends, the Sisters De Clementis, as "an East-end clergyman," adding, "At least I ought not to say a clergyman, for he is a Dissenter."

When the girls were all in the bedroom, settling themselves for dinner, Illa said, "I thought you couldn't bear Dissenters, Mabel, or you either, Ada."

"No more we can," answered the younger girl, laughing, "but you can't help liking Mr. MacFarlane. You'll see—he's the nicest, dearest old man you ever saw."

"Oh! I've no particular objection to Dissenters."

"No, you little heathen: I believe you'd rather be inclined to like them, just because they do dissent."

"I always fancy them with lanky hair, and long and badly-made coats, and without gloves," said Bella De Clementis, "like that delightful man in 'Bleak House' who had the 'heathen human boy.'"

"Oh! so do I generally, Bell," cried Ada, "but our Mr. MacFarlane is an exception."

Before the girls got downstairs again, the individual they had been discussing arrived. He was a man who, from his appearance generally, you would have called old, but that there was a life and energy which showed itself in his least action, and which seemed as of a young man. His hair was silvery white, and his face wrinkled, but his eyes were bright, and spoke of a disposition benevolent, yet fiery withal. Illa had a decided antipathy for clergymen;—without knowing of the saying of a certain wit, "that there were three sexes: the male, the female, and the priest," she had the same idea as the originator of it—the priests, whether Catholic, Protestant, or anything else, as priests, were nondescripts and objectionable; besides, they were what she would, when she was in a merry mood, have called "slow," and that was an unpardonable offence in her eyes. When, however, she bowed her acknowledgment to Mr. MacFarlane's introduction to her, and raised her eyes to his face at the same moment, she admitted he must be a man to be liked.

The dinner, we are told, was a pleasant one. The girls were all lively and pleasant. Young Captain Lascelles was a frank, merry fellow, and Mrs. Talbot was a very agreeable woman. "But the one who made it a particular success, was Mr. MacFarlane."

It was not that he was what in ordinary parlance is called "an agreeable man," but he was one of those few men whose kindly sympathy with those who happen to be around him, however they may differ in tastes or habits of thought, together with their fund of earnestly thought out notions upon almost all subjects generally interesting to mankind, supply the place of conventional polish and brilliancy. Mr. MacFarlane came from amongst the poor and the suffering to a house to whose inmates poverty was a mystery, and suffering, in its true sense, unknown. . . . In this luxury-breathing house, with a luxury-spoilt woman, four fashionable girls, and a lark young officer as his companions, Mr. MacFarlane was as much at his ease as if they had been some of his ordinary companions—the poor of the East-end—indeed more at his ease—for with the poor

he sometimes felt disturbed by their not being quite at ease with him, and here he had not that fear.

How deeply Illa was indebted to this Nestor the "Story" tells, but we cannot follow it farther. "Excelsior" cannot be read without putting to shame many who, with more of a distinctive Christianity than is here avowed, possess less of the Christian spirit of self-sacrifice which is incarnated in the characters of Santa Chiara and Illa De Clementis. That this self-sacrifice sometimes followed devious and unwise paths in the conduct of Illa, may be allowed, indeed can scarcely be denied. But something erratic, even excessive, in such a spirit is a very pardonable offence. And, as we read the story, we ask, with painful solicitude, when will Christians awake to a clear apprehension of the fact that they are Christians only so far as they follow the example of their Divine Master?

Of the literary and artistic qualities of "Excelsior" we have lost sight, in the intense interest of its narrative and of the characters which it develops. And we content ourselves with saying now, that it is impossible to read it without feeling that it is a work of genius. We only hope that, although the Illa of the story is dead, her "counterpart," as in the case of Uncle Tom, is alive, and has some more good work to do in the world.

SCHOOL BOOKS.

History of France. By CHARLOTTE M. YONGE. (London: Macmillan and Co.) This is one of the History Primers edited by J. R. Green—a very cheap school-book, containing two little sketch maps and a closely-packed account of France at the critical periods of her history. Twenty pages are devoted to the earlier kings; then follow four chapters on the wars, the Hundred Years War, the struggle with Burgundy, the Italian wars, and the wars of religion. The sixth chapter is Constitutional, the seventh on the Revolution, and the last describes France since the Revolution.

The Shilling History of England. By M. CREIGHTON, M.A. (London: Longmans and Co.) This completes the series known as the "Epochs of English History," by giving a general view of the course of our history. The volumes, seven in number, which follow, give fuller details of the events of special periods. Now that the series is completed we hope it will have a wide circulation, especially in secondary schools for girls. We do not think a teacher could do more wisely than by adopting these volumes successively, term by term, till by frequent repetition a solid groundwork of historical knowledge had been laid.

Primer of English Composition. By JOHN NICHOL, LL.D. (London: Macmillan and Co.) This primer is a supplement to that on the analysis of sentences, and is, in our opinion, the more valuable of the two. One of the best tests of a boy's progress in the knowledge of his own language is his skill in composition. Dr. Nichol will be found a trustworthy guide. He shows in the introduction in what literary composition consists; explains synthesis, punctuation, and the general laws of style. In subsequent chapters he goes more fully into details, and with many illustrations treats of accuracy and purity, clearness and precision, strength and grace, versification, &c. The quotations under these various heads are most felicitous, and often most amusing. There is one which we must give for another reason. Under the head, "Figurative Language," we are told that "The plainest is not always the most forcible. A word cannot be too natural, but it may be too familiar. A great orator, after a great war, produced a profound impression by saying in the House of Commons—'The Angel of Death has been abroad through the land; we may almost hear the beating of his wings.' 'If,' said a critic after the debate—'If you had said flapping we would have laughed.'" Surely the critic was a Scotchman or an Irishman. Or is it Dr. Nichol who does not see that *would* expresses here intention, whereas the critic wished to express necessity?

The Standard Algebra Adapted to the New English and Scotch Codes. (London and Glasgow: William Collins, Sons, and Co.) The standards of the Codes are the limits beyond which the young scholar is not expected to go. Why an algebra should be needed specially for the standard work of elementary schools we do not know, but it is now the fashion. Of this little book we can report that it is clear in definition, accurate and simple in its exposition of principles, and its illustrations and examples are ample.

Shakespeare's Romeo and Juliet. By SAMUEL NEIL. (Collins and Co.) The introduction to this edition contains much more of antiquarian infor-

* *Excelsior: A Story.* By MONTORIO. (London: A. P. Blundell and Co.)

mation and conjecture than is suitable for either a school or a college; indeed, if we were not in fear of being charged with profanity, we should—say than any reader of Shakespeare's plays can ever need. The tragedy of *Romeo and Juliet* tells its own story; its passionate glow and intensity of love compel us to place it early in the poet's life, and its origin is seen to be Italian. But Mr. Neil is a diligent and deep student of our great dramatist's works, and in his untiring industry he examines everything which relates, however remotely, to them. To those who have similar tastes the introductory matter will be welcome, but by the most general readers the notes will be found useful.

CLARENDON PRESS SERIES.—*German Classics, &c.* *Minna von Barnhelm.* By LESSING. Edited by Dr. BUCHHEIM. Second Edition. (Oxford: at the Clarendon Press.) The first edition of this work was published in 1872. The demand for a second edition is a tribute to Lessing as well as to his editor. The volume is the best introduction to the works of Lessing which an English student of German can find. The life of the author is told briefly, but sympathetically and simply. The critical analysis will enable the student to become at home with the *dramatis personæ* and to understand the movement of the play. The notes are amply sufficient for the elucidation of grammatical and verbal difficulties. The *Lacoon* is now published in this series with introduction and notes by Dr. Haman. We venture to hope that still further contributions may be made to the knowledge of Lessing by Englishmen. He deserves their respect, since it was by means of their literature that he was able to free his nation from the traditional yoke of French models.

Venerabilis Bedæ Historiæ Ecclesiasticæ Gentis Anglorum, Libri III., IV. Edited for the Syndics of the University Press by JOHN E. B. MAYOR, M.A., and J. R. LUMBY, B.D. (Cambridge University Press.) Mr. Mayor tells us that he lectured on these two books of Bede in 1877, as they were among the select subjects for the theological tripos of the following year. This edition is the result of the illustrations collected for those lectures, and of the subsequent researches of Mr. Lumby. The following will give some idea of the character and contents of the volume. An account of Bede from the "History of Christian Latin Literature," by Adolph Ebert, is prefixed to the Latin texts of Bede's third and fourth books. These are followed by *Testimonia* drawn from writers of the Middle Ages to those of our own day. The longer notes contain information on matters ecclesiastical and social of the time, which is often very curious and always interesting. This book is recommended by its editors on the ground that "it will be well for England if her Church cleaves steadfastly to the rule of learning and working professed and practised by Bede and his worthies, and in these latter days revived among us in the teaching and life of F. D. Maurice." We would add the more general commendation that to young students of English history the illustrative notes will be of great service, while the study of the texts will be a good introduction to Mediæval Latin.

Science Lectures for the Young. Professor Tyndall, &c. (London: Moffatt and Paige.) These are newspaper reports of lectures and addresses given by Professor Tyndall and others on scientific subjects, and published as a reading-book for elementary schools. Words that are supposed by the editor to present any difficulty in form or meaning are printed in a blacker type in the text, and are explained in a footnote. It is one of many expedients to prepare for H.M.I., who is always testing the intelligence and reading powers of boys by newspaper leaders or scientific essays.

Duport's Elementary French Course. No. 1. (London: C. and H. Dorrington.) This book is intended for elementary schools in which but little time can be given to French, and where a large amount of memory work has to be done. Beginning with the alphabet, M. Duport carries his scholars as far as to the end of the conjugation of the regular verb.

Drury's Comical French Grammar. (London: George Rivers.) We have failed to find anything comical in this little book. There are numbers of woodcuts, not always of the most refined kind. But they are certainly illustrative of the text, and may, therefore, be found useful in teaching.

The Elements of Dynamics. By JAMES BLAIKIE, M.A. (Edinburgh: James Thin.) This is the second edition of a very good book, which has been made still better by revision and additions. Of the many elementary books on the subject of mechanics this is one of the best.

Copybooks. A series of eighteen. (Paternoster-

square: Moffatt and Paige.) The method pursued in these books is ingenious, and so far as we know original. It is synthetical; the combinations of strokes and curves being gradual. By means of ruled lines the slope and size of letters are taught. Exercises are given in figures, and the most symmetrical way of setting out sums is shown. The writing is good, being bold and upright. The books deserve notice.

Arithmetic by Standards I.—VI. (Moffatt and Paige.) This division of the subject is radically bad. But it is that which is made compulsory by the "Code," and the editor of these little manuals is therefore only supplying a want. They will be found useful in national and Board schools for home lessons.

BRIEF NOTICES.

St. George and St. Michael. By GEORGE MACDONALD. Second Edition. (C. Kegan Paul and Co.) Not a few will be glad to see this story of Mr. Macdonald's in a cheap edition. It is marked by all his merits and defects, but it may claim to have opened up for him a new field. With his lively fancy and his great gift of picturesque writing, it could not be but that he would make very vivid many of the relations and the contrasts of Puritans and Cavaliers. This, indeed, he has done, carrying the contrast into the very centre of his story; for on the essential difference of opinion and belief rests the temporary estrangement of his hero and heroine—Dorothy and Richard—both of whom are slightly over-idealised yet attractive types of the contending parties of that day. And around this Mr. Macdonald has woven a series of the most ingenious incidents, to support and enliven the historic framework which he has chosen. As we follow Dorothy into the society where her separation from her lover leads her, we meet with a world of quaint grace and refinement especially characteristic; and here Mr. Macdonald indeed excels. If his conception of character is not very strong it suffices him here; and we have what is truly a historical romance, but kept in balance by more earnest convictions than are usually found to serve the historical novelist. One little fault we have to find, viz., that in one respect Mr. Macdonald scarcely realises fully the Puritan ideal; yet evidently he is intent to do justice. His picture of the noble inventor is truly excellent. Here and there we have passages of as fine description as he has ever written, and the closing words do very clearly express the tenor and tendency of the work—

The vision fades and the old walls rise like a broken cenotaph. But the same sky, with its clouds never the same, hangs over them; the same moon will fold them all night in a doubtful radiance, befitting the things that dwell alone, and are all of other times, for she too is but a ghost, a thing of the past, and her light is but the light of memory; into the empty crannies blow the same winds that once refreshed the souls of maiden and man-at-arms, only the yellow flower that grew in its gardens now grows on its walls. And, however the mind, or even the spirit of man may change, the heart remains the same, and an effort to read the hearts of our forefathers will help us to know the hearts of our neighbours. The publishers have done all that could be done to make the volume chaste and handy.

Essays of Elia and Eliana. By CHARLES LAMB With a Memoir by BARRY CORNWALL. (George Bell and Sons.) Messrs. Bell and Sons have certainly in these two small and elegant volumes produced one of the treasures of cheap literature. Little as there was in Charles Lamb of the classic spirit, he has become a true classic—and a knowledge of his life and writings is now implied in the idea of a good education. He was a man of tender heart, often veiling his most earnest and anxious thoughts under humour or playful banter—De Quincey tells us it was his habit to jest lightly even about the writings of Coleridge and Wordsworth, whom he most deeply esteemed; and that thus he might easily have been misunderstood. Who can read the essays on "Quakers," on the "Old Benchers," or the "Praise of Chimney Sweepers," and not feel the delicious, indefinite, innocent, exhilarating obliquity of his mind? Who could read the dissertation "On Roast Pig," or "On Poor Relations," and not realise the inverted humour of the one, the restrained pathos of the other? Charles Lamb is the companion for a quiet hour, the unobtrusive purveyor of good spirits—the more so as his fancy took wing when his spirits were low, and he will remain the delight of many generations still to come. We need not recommend him, but only the form in which the publishers present him, and certainly we need have no reserve in commending these booklets, which Charles Lamb himself would have handled with some sense of quiet satisfaction. And Barry Cornwall's Memoir, so

unpretending, full, accurate, and touched with tender reverence, leaves nothing to be desired.

Notes of My Life, 1805—1878. By GEORGE ANTHONY DENISON, Vicar of East Brent, &c. Third edition. (James Parker and Co.) The earlier editions of this work did not come before us for review, and we therefore could not introduce it to our readers. But we did what many of them have done—we read it with an absorbed interest and, for the most part, with great delight. We are glad that it has reached a third edition. It is one of the manliest biographies that has ever been written, and one which will be essential to all future Church historians. For Archdeacon Denison has played a far more influential part in the ecclesiastical history of our time than have most of the bishops, and posterity will recognise in him one of the greatest of the High Church leaders. The book inspires not merely respect, but profound admiration for the author.

The Psalms. The Authorised Version in the Original Rhythm. By the Rev. WILLIAM MACDONALD SINCLAIR, resident chaplain to the Lord Bishop of London. (Hatchards.) Mr. Sinclair says that the present manual "is founded on the work of Professor Wohl and other commentaries upon the subject," and that "it is not intended to be of any critical value, but merely to help to bring the beauty of the Psalms home to those who are not likely to study the writings of the learned." The design is not new, but the separate publication is new, while the arrangement is not altogether common. The work should be one of great attraction to the devotional reader; for, beyond all question, much of the force of these inspired songs is lost from the manner in which they have been presented in our Bible. Is it necessary that that manner should be always observed? It was a mistake at the beginning, the continuance of which can hardly be justified.

My Experience in a Lunatic Asylum. By A SANE PATIENT. (Chatto and Windus.) That there are abuses connected with the management of lunatic asylums, that mistakes are sometimes made with the best intention, and crimes committed with the worst intention—can readily be believed. The "Sane Patient's" case would appear to belong, for the most part, to the latter class. He writes with some vehemence, and no wonder; and he writes so well that we well doubt, after having his own word, that he can ever have been a lunatic. Sometimes he moves our indignation by the narrative of his wrongs; but it would have been better if he had given his history with plainer chronological consecutiveness. Probably, however, he adapted himself to the exigencies of weekly newspaper writing. We altogether agree with him in his denunciation of everything that he brings before us, and consider his suggestion for the abolition of private asylums to be the best remedy for such abuses as those under which he has suffered. His book is readable and should be read.

Heroes of the Mission Field. By the Right Rev. W. PAKENHAM WALSH, D.D., Bishop of Ossory. (Hodder and Stoughton.) The principal merit of this work is its freshness; its principal demerit is its want of comprehension. But with the author's purpose, viz., to present "a broad and connected view of missionary effort from the earliest ages of the Christian Church down to the close of the last century," the demerit can scarcely be said to exist; and besides, as the bishop says, "the names of modern missionary heroes" are so abundant and so distinguished, that it would be impossible to make suitable selections. The sketches before us are brief, clear, and written with an enlightened earnestness. Characters are well drawn, and the leading incidents of each life are presented with exceeding distinctness. After a general sketch of the apostolic and early missions of the first three centuries, the writer brings before us the following:—St. Martin of Tours, Ulphilas, St. Patrick, St. Augustine, St. Boniface, Anselm, Adalbert, Otto, Raymond Lull, Francis Xavier, John Eliot, Hans Egede, and Christian Schwartz—a glorious galaxy of heroes for writing of whom once more Bishop Walsh is entitled to all our gratitude.

Stray Thoughts from the Note-book of Rowland Williams, D.D. Edited by his WIDOW. (C. Kegan Paul and Co.) Dr. Rowland Williams had both a heart and brain which were constantly giving out new thought in strikingly original and forcible form. Here are some of his "Notes," which are often the best of a man's writings. We do not agree with all of them, nor in the apparent tendencies of some with which, for the most part, we do agree; but all are striking, and, like

Oleridge's "Reflections" or Luther's "Table Talk," strikingly suggestive.

The Kingdom and the People; or, the Parables of our Lord Jesus Christ. Explained and Illustrated. By MARY SEELEY. (Religious Tract Society.) We have in this work a clear exhibition of the parables, with a new arrangement, which for the most part is a very happy one; but, besides—and this constitutes the principal originality of the work—they are very happily illustrated by scenes drawn from history, as well as from modern life. The style is familiar, and the book should be suitable for reading aloud.

The Eirenicon of the Eighteenth Century. Proposal for Catholic Communion. By A Member of the Church of England. New edition, &c. Edited by HENRY NATCOMBE OXENHAM, M.A. (Rivingtons.) This is a reprint of a singular work originally published at the beginning of the last century. It is anonymous; and although much in it reminds us of the spirit of the Nonjurors, it is obviously not by one of that party. It is, however, the production of a clergyman very near akin to the party. Its purpose is to show how very much like the Church of England is to the Church of Rome, and to show how easily they might be reunited. The author certainly proves his case to a very great extent in regard to the former. And the Nonconformists? Well, they are incidentally referred to, and for the most part are left out in the cold. Indeed it seems that they are hardly worth considering. Mr. Oxenham, who writes an elaborate preface, tells us that there are "increasing indications of gradual dismemberment and collapse perceptible among the oldest and most influential Protestant Nonconformist bodies in this country; while our unknown author is of opinion that 'unity among Protestants if it were possible to be had, would not serve the ends of our holy religion.'" Our readers can now judge of the character of the work.

We have received a copy of a cheap edition of the *Autobiography of Mr. John B. Gough* (Morgan and Scott), with illustrations; also eight orations by the great temperance orator, from the same publishers.

Messrs. Ward, Lock, and Co. have published a new volume of their admirable Christian Knowledge Series, *Doddridge's Rise and Progress*, edited, with Life, Introduction, and Notes, by the Rev. F. A. MALLESON, M.A. This edition is well edited and beautifully printed, but how could the editor make the mistake of giving the number of the ejected of 1662 at "four thousand"?

UNIVERSITY EXTENSION IN LONDON.—The Lord Mayor presided on Thursday at a meeting held at the Mansion House by the London Society for the Extension of University Education. The first resolution, which was moved by Mr. Gladstone, seconded by Canon Barry, and adopted, declared that the Universities of Oxford, Cambridge, and London having consented to assist the society by the appointment of a joint board to co-operate in the work, it ought to receive corresponding support from the inhabitants of the metropolis and its suburbs. Prince Leopold then moved that it was desirable that all friends of higher education in London should do their best to make known and extend the work of the society by assisting in the formation of local committees at as many centres as possible, especially where existing organisations do not already meet the demands for such teaching as the society offers. In the course of a very interesting speech, his Royal Highness paid the following graceful tribute to Mr. Ruskin:—

It is not only in Cambridge that it has been felt that men of learning and of culture could hardly have a worthier aim than that of carrying high thoughts and elevating knowledge into homes which perhaps know few other joys. Of such aims we in Oxford have had a great, an inspiring example. We have seen a man in whom all the gifts of refinement and of genius meet, and who yet has not grudged to give his best to all—who has made it his main effort, by gifts, by teaching, by sympathy, to spread among the artisans of Sheffield and the labourers of our English fields the power of drawing the full measure of instruction and happiness from this wonderful world, on which rich and poor can gaze alike. Such a man we have seen in Professor Ruskin. And among all the lessons which those who have had the privilege of his teaching and his friendship must have gained to carry with them through life, none, I think, can have sunk deeper than the lesson that the highest wisdom and the highest pleasure need not be costly or exclusive, but may be almost as cheap and as free as air, and that the greatness of a nation must be measured not by her wealth or her apparent power, but by the degree in which all her people have learnt to gather from the world of books, of art, of nature a pure and an ennobling joy.

Mr. Goschen, M.P., in seconding the resolution, said that the object of the society was to bring to the doors of as many inhabitants of London as possible education equal in quality to that which was given by the very highest and most competent men of the Universities. The meeting was also addressed, among other speakers, by Lord Aberdare and Professor Stuart.

DAYLIGHT IN WORKSHOPS.—Chappuis' Patents.—69, Fleet-street.

MR. MONK'S CONSECRATION OF CHURCH-YARDS BILL.

Last week we gave the resolutions of the Committee of the Dissenting Deputies, strongly objecting to this bill. The resolutions having been sent to Mr. Monk, he addressed a letter to Mr. Alfred Shephard, the secretary, in which he said:

I regret to find that the committee of the Deputies of Protestant Dissenters take an unfavourable view of my bill for amending the "Consecration of Churchyards Act, 1867." It is draughted on the lines of the Burial Acts, and is an honest attempt to remove an acknowledged grievance. Furthermore, by this bill, I am endeavouring to carry out the object proposed by my old friend, the late Mr. Charles Gilpin, M.P. for Northampton in 1867, by a voluntary, in lieu of a compulsory, appropriation. I need scarcely remind a committee, presided over by Mr. Richard, that Mr. Gilpin's amendment was supported by Mr. Candler and Professor Neate. I hope that your committee will reconsider their decision.

The following letter was addressed to Mr. Monk in reply:

Sir,—I have to inform you that your letter of the 14th instant, relative to the "Consecration of Churchyards Act Amendment Bill," has been submitted to the committee of the Protestant Dissenting Deputies. They desire me to acquaint you, in reply, that, while not doubting your honesty of intention in introducing the bill, they still regard it as an impolitic and objectionable measure.

They consider its introduction impolitic, because the Liberal party being thoroughly united in support of Mr. Morgan's bill, as the only effectual mode of redressing the grievance complained of by Nonconformists, a proposal to deal with that grievance in an altogether different manner is calculated to create confusion and division, and so to retard success.

Whether designed to be so or not, your bill cannot but be regarded as distinctly antagonistic to that of Mr. Morgan; for whereas the latter aims at abolishing the legal disabilities now attached to burial in consecrated ground, your measure would perpetuate them, by adding to churchyards small portions of ground in which Nonconformist burial services, and those services only, could be conducted. The principle of Mr. Morgan's bill is, that wherever a parishioner has a right to be buried, his relatives shall have the right of choosing their own mode of burial service, and their own minister. The principle of your bill is, that in the consecrated parts of churchyards, all alike must be buried with the service of the Church of England, and by one of its clergy. The friends of a deceased parishioner wishing a service other than that of the Church of England could only secure the same by foregoing the present right of burial, and submitting to burial in a separate piece of ground, marked off by boundary marks of stone or iron, from the ground in which the ancestors and fellow-parishioners of the deceased are interred.

There may have been a time when Nonconformists would have felt obliged to submit to such a denial of religious liberty, but that time has passed, and the committee are sure that the late Mr. Charles Gilpin, if now living, would have joined in the objections they feel obliged to take to your measure.

Those objections are in no degree met by the suggestion that the bill is draughted on the lines of the Burial laws; because those Acts have never been accepted by Nonconformists as a satisfactory, or final, settlement of the question. Among other objectionable provisions, the compulsory division of cemeteries into consecrated and unconsecrated ground, with the disabilities and difficulties which such a division involves, and the erection of two mortuary chapels, for the separate use of Episcopalians and Nonconformists, are, in the opinion of the committee, offensive and unnecessary, and opposed to the Liberal feeling of the present times.

The passing of Mr. Morgan's bill would not only make your measure altogether unnecessary, but would also naturally lead to an improvement of the present cemetery system, and therefore the committee are anxious that nothing should be done to weaken Mr. Morgan's hands, or to put obstructive weapons into those of his opponents. That would, in their judgment, be the result of persistence in the bill which you have introduced; and they hope that the objections which they have urged will have weight with you in determining the course which you will pursue.

I am instructed by the committee to add that, should it be your wish to have a fuller statement of their objections, they will be glad to send to you a deputation for that purpose, and perhaps, if you would like to meet such deputation, you will kindly communicate with me, mentioning a time and place which may be convenient to you.—I am, &c.,

ALFRED J. SHEPHEARD.

P.S.—As the Burial question is one of great public interest, the committee will feel themselves to be entitled to give publicity to this correspondence, should it become necessary to do so.

On receipt of this communication, Mr. Monk forwarded to Mr. Shephard a copy of a letter which he had addressed to one of his constituents, and added:—"It is quite unnecessary for me to give a deputation the trouble of calling upon me. I hope and believe that the discussion on my bill may pave the way to a satisfactory solution of the difficulty, while I entirely agree with the committee that my bill would be unnecessary, if Parliament could be induced to pass Mr. Osborne Morgan's Bill." The following is the letter referred to:—

5, Buckingham-gate, Feb. 21, 1879.
Dear Sir,—I beg to acknowledge your letter of the 19th inst., enclosing a resolution passed at a meeting of Nonconformists, at the Southgate Chapel Vestry, on that day. As no slight misconception exists as to my action in reference to the Burial question, allow me to remind you, and through you my Nonconformist constituents, that I have steadily supported Mr. Osborne Morgan's Bill from 1870 up to the present day. On Wednesday last I was in my place, prepared to vote with him in favour of Mr. Balfour's bill. Subsequently I offered Mr. Osborne Morgan to postpone my own

bill, if the terms of the House would allow him to bring forward his bill as the first order of the day on Wednesday. Another bill, however, intervened. I did so because I look upon his bill as a final settlement—mine is only a temporary and palliative measure. I, and I alone, am responsible for the Consecration of Churchyards Act (1867) Amendment Bill. I was the draughtsman of that bill. I had no previous communication with Mr. Forsyth, whose name was on the back of my bill last year. He saw it for the first time the day before I introduced it. The bill provides that the same law as to burials may be extended to rural parishes, which exist in every large town in England and Wales, as well as in those rural districts in which Burial Boards have been constituted. It provides a relief—not the full remedy, for which you, Sir, and I have long contended—for an acknowledged grievance. The words to which exception has been taken, are those of the Burial Acts, which have been in operation for more than a quarter of a century, providing that "a pathway or boundary marks of stone or iron" shall be placed between the consecrated and unconsecrated portions. Should my bill go into committee, I shall gladly assent to the words "boundary marks of stone or iron" being expunged from the clause. Mine was no party measure. It was conceived in no party spirit. I hoped to receive support from both sides of the House. I did receive it. The House passed the second reading almost unanimously; for though it was challenged by an ultra Tory member, and the House cleared for a division, none took place, and the Bill was read a second time. The half past twelve o'clock rule prevented further progress being made with it last session.

I am not without hope that you will agree with me that I owe it to myself, that I owe it to the House—forgive me if I add, that I owe it to my Nonconformist constituents—to submit my bill to the deliberate judgment of the House of Commons. The large measure of kindness and forbearance which I have met with during a somewhat long Parliamentary career, convinces me that my constituents will never condemn me unheard. It gives me sincere pleasure to be able to assure the representatives of the various Nonconformist congregations in Gloucester, through you, that I shall continue to support the bill of which they approve, and in favour of which I recorded my vote in 1870, 1871, 1872, 1873, 1875, 1876, and 1877. I cannot, however, consent silently to withdraw my own bill, devised solely to remedy evils that have come under my own observation, and the removal of which in no way militates against the larger and more satisfactory measure, which I hope in time to see carried, but which Parliament at present refuses to accept.

I have the honour to be, &c.

With reference to the statement in the above letter that last session the House of Commons passed the second reading of Mr. Monk's bill almost unanimously, it is sufficient to say that that was simply because the opponents of the bill did not know that it was coming on; and that, in fact, it was a snatch vote, obtained late at night, or early in the morning.

Mr. Monk being one of the members for Gloucester, the bill has excited special interest in that city, and on Wednesday last a meeting of Nonconformists convened by Dr. Dawson, Wesleyan minister, was held to consider the bill. It resulted in a unanimous and emphatic condemnation of the measure, the following resolution being adopted:—

This meeting, having considered Mr. Monk's Consecration of Churchyards Amendment Bill, emphatically condemns both its details and its tendency to defer just legislation, and hereby records its conviction that no measure will prove adequate as a settlement of the Burials question which does not give to parishioners, concurrently with the right of interment, the right to have such burial services or ceremonies as they may desire in the parochial churchyards. This meeting, therefore, respectfully but urgently requests Mr. Monk not to persist with his measure, but to give his continued and undivided support to Mr. Osborne Morgan's bill.

The Gloucester Liberal Association, at a meeting held on Feb. 18, also resolved:—

That this association, having had its attention called to the bill introduced into Parliament by Mr. Monk with regard to the burial question, desires to record its opinion that the proposal advocated by Mr. Monk cannot be accepted by the Liberal party, as it will fail to satisfy the just claims of Nonconformists; and this association would most respectfully urge our esteemed member to give his support, as heretofore, to Mr. Osborne Morgan's bill now before the House.

The local journal, *The Citizen*, has the following upon the subject:—"It is impossible to doubt that Mr. Monk and his friends are sincerely desirous of bringing the Burials controversy to an end; but no proposal before the House is less likely to achieve this object than that for which they are responsible. Excusable surprise has been expressed by many local Nonconformists that Mr. Monk should have taken the lead in bringing in a bill which, if it is not intended as a substitute for Mr. Osborne Morgan's bill, can only tend, should it succeed, to delay the passage of that measure. Considered on its merits, and as an attempt to settle a vexed question, Mr. Monk's bill is unsatisfactory, for instead of giving the right of interment in the present churchyards to all parishioners—whether Churchmen or Nonconformists—and with such services as may be desired, subject to proper restrictions, Mr. Monk proposes to establish supplementary graveyards, where, in unconsecrated ground, those who are unfortunate enough to be Nonconformists may find their last resting place. It is rather late in the day to make a proposal of this kind, and it is at least certain that if the bill is carried it will not be by Liberal votes, but by the help of the Conservative Government and the Conservative party."

MORE BURIAL CASES.

The following is from a correspondent of the *Bristol Mercury*:—"Portishead, near Bristol, is a parish with some 2,000 inhabitants, for whose spiritual consolation and instructions the sum of 729*l.* derived from tithes, is by the authority of Parliament devoted to the maintenance of a clergyman of the Church of England. For several years the rector was the Rev. J. Arkell, an Evangelical clergyman, who co-operated with Nonconformists in the work of the Bible Society. Recently the living has been sold, and the resident Churchmen, having of course no voice in the matter, have been handed over to the care of the Rev. James Stuart. A week or two ago a member of his congregation had the misfortune to lose a child, about six years of age, and applied to the rector respecting its interment in the parish churchyard. The child had not been baptized, and Mr. Stuart, having ascertained that fact, not only refused to read over its remains the service of the Church of England, but added the gratuitously offensive suggestion that night was the proper time for the burial of unbaptized children. The Bishop of Bath and Wells having been appealed to by telegram, replied that the rector could not be compelled to read the service, but he had no right to refuse permission to the open grave. The sorrowful father then applied to the Rev. F. W. B. Weeks, Congregationalist, who offered to read the service in the Union Chapel, an offer which was readily accepted. Meanwhile, an application was made to Mr. Stuart to allow another clergyman, who had offered to do so, to read the service in the churchyard. But this was refused, and on Wednesday the remains were committed to the grave in silence—'Nature,' says an eye-witness, 'as if in sympathy with the event, weeping tears over the shameful scene.'

Another case is happily of quite a different kind, and is thus reported by the *Bolton Evening News*:—"Exactly at the hour when the Burials question was being discussed in the House of Commons, on Wednesday afternoon, a pleasant incident was taking place at Worsley, which shows how agreeably matters may pass off between Church and Nonconformity in the churchyards of the nation when both parties are so inclined. Mr. John Morton, of Sindleley, a man highly esteemed, president of the Independent Methodist Church there, of which he had been a consistent member for over forty years, and who was also vice-president of the Independent Methodist body, was being interred. The friends of the deceased assembled at the chapel, when a brief service was held, Mr. W. Sanderson, of Liverpool, delivering an appropriate address. The funeral procession was then formed, headed by the Sunday school and congregation, succeeded by the Connexional officers and friends from neighbouring towns, the body being followed by the relatives of the deceased, in all 300 or 400 persons. They proceeded to Worsley Church, where the service was read by the Rev. J. Cater, curate, after which he gave a short and beautiful address, in which he alluded to the departed as a brother in Christ; he also spoke of the blessedness of living in the enjoyment of an assurance of the future life. The rev. gentleman also read the service at the grave, pausing, however, at a certain point, whereupon Mr. W. Oxley, of Manchester, Connexional secretary, lined out the hymn commencing,

Dust to dust we now commit thee,
Sleep till Jesus bid thee rise—

which was softly sung by the entire assembly. The clergyman then concluded the service. The Connexional officers and friends returned to the school, and unanimously requested the secretary (Mr. Oxley) to write the rev. gentleman, acknowledging the great courtesy and the Christian brotherly spirit he had shown.

THE BURIALS BILL.

The "Church is in danger!" is the cry
Now raised again, as oft before;
Because Dissenters, when they die,
Crave Christian burial—and no more!
Oh, Churchmen all! if you are wise,
And wish dear privilege to save,
While yet there's time take friend's advice,
Don't fight the battle round the grave!

MORRIS HUDSON.

February 21, 1879.

AN ECCLESIASTICAL MARE'S NEST.

In the debate on the Burials question last Wednesday, Mr. Beresford Hope said that "the political Dissenters were trying to prove that there were 19,000 or 20,000 Dissenting places of worship in the country, when they knew as well as he did that of places of worship which showed any guarantee of permanence they had only 8,200. The balance was composed of rooms in cottages and such places as the Agricultural Hall and Holborn Circus." The gross absurdity of this statement in the face of the facts recently referred to in our columns is obvious, as are also the allegations of the Ritualist organs that "Dissenters as a whole have absolutely lost ground." We are saved the necessity of dealing further with these wild assertions, borrowed from a recent pamphlet, by an article in the *English Independent*. Our contemporary says:—

The population since the commencement of the nineteenth century having more than doubled, it is necessary to show that the 4,427 places of worship then in existence belonging to the Free Churches, have not increased to more than double that number, and so they seize upon the Registrar-General's return of Nonconformist chapels registered for marriages, and conclude

that the "real chapels" are about 8,242. But in the same page in the "Congregational Year-book," from which they admittedly take these figures, they are confronted with the statement:—"Nonconformist chapels of all denominations certified for worship to the Registrar-General, 19,939." Acts of Parliament passed in the fifteenth and eighteenth years of the present reign made arrangements for the future registration of "places of meeting for religious worship," and for a publication from time to time of an official copy of such list. The last publication bears date April 1, 1876, certainly a most appropriate date if Major Graham could by any possibility have supposed the absurd use to which Church defenders, in their extremity, would have proposed to devote that document. That there might be no possible excuse for misunderstanding, the Registrar-General prefaced his return with this notice:—"Places of meeting for religious worship certified according to law, prior to July 1, 1852, to any bishop's or archdeacon's court, or to any general or quarter sessions of the peace, do not appear in this list, unless subsequently certified to the Registrar-General under Act 15 and 16 Vict., c. 36, or Act 18 and 19 Vict., c. 81." The total number of the places thus certified was 16,286 in 1867; 17,589 in 1870; 18,723 in 1871; and 19,939 in 1878. Referring to this return, the writer in the *Church Times* arrives at the remarkable conclusion that, during the quarter of a century that intervened, there must have been a decided "falling-off" in the number of places thus made use of, because, "at the census of 1851, the number of Nonconformist places of worship returned was upwards of 20,000," oblivious of the fact that it was unnecessary, except in certain contingencies, to include in this list any of the places referred to in the census return.

The *English Independent* then refers to some of the wonderful discoveries of "Investigator" in the pamphlet alluded to by Mr. Hope as to the real character of Nonconformist places of worship:—

The pamphleteer has selected from the list 184 entries, including the Agricultural Hall, Islington, and a number of other assembly-rooms which have, upon occasion, been certified for worship; a "travellers' lodging-house," in which the Bible Christians conduct their most useful visitations; and a variety of dwelling-houses, and other buildings, in which our earnest Methodist brethren and others conduct missionary operations. Thirteen only of these specified entries, which are supposed to be of so damaging a character, refer to Congregationalists. Eight of these appear to be rooms made use of as preaching stations, and five are Sunday-schools in which prayer-meetings and week-night services are conducted in connection with Congregational chapels which are also in the certified list. The imputation of our assailants is that these registrations have not been effected *bona fide*, in compliance with the regulations of the Legislature, but that they have been placed on record "for the purpose of showing the greater number of churches" which Nonconformists possess, and the "extensive provision" which they have "made for public worship." Is this libel justified? Let us see. As one section of the Free Churches we claim in the "Congregational Year Book" for 1879 to have in England and Wales 2,686 churches, 592 branch churches, and 1,090 mission stations; total, 4,368 centres of Protestant Evangelical influence—exceeding the entire number of chapels possessed by all the Protestant communities in 1801. Towards this total we are in the Registrar-General's return credited with only 2,863. In Islington we are supposed to have certified the lecture-room attached to River street Chapel unduly to swell our list of places of worship in that district; yet on reference to the list it will be found that there is no mention either of Union Chapel, Islington (Dr. Allen's), or of Islington Chapel, Upper-street, the explanation, of course, being that as to these places the requisite conditions had been complied with long before the Act of Victoria came into operation, although there was nothing to prevent such additions to the list if any desire had been felt. The expenditure of 80,000*l.* since the date of that return by a denomination which is represented "as all but standing still" in rebuilding Union Chapel will probably have since brought it within the scope of the amended regulations. Turning to the list for 1872 of certified places in the City of London (pp. 176-7 of the return), we find no mention of the Weigh House, which dates from 1662. Bishopsgate-street Chapel (A.D. 1700), Whitefield Tabernacle (1753), Finsbury Chapel (1826), or the New Tabernacle, Old-street (1832). We need not pursue the subject. It is for our assailants now to withdraw the unfounded imputation, or to subject themselves not so much to "ridicule" as to the indignant scorn which such groundless calumnies must evoke from all honourable men, whatever view they may happen to take of the main questions at issue, and all the more intense if they should happen to espouse the cause which is attempted to be bolstered up by such discreditable tactics.

THE LATE REV. JOSEPH RAYNER STEPHENS.

This once celebrated Wesleyan minister died on Tuesday last week from bronchitis, at Stalybridge, in the seventy-fourth year of his age. We are indebted for the following notes on his career to Mr. J. Middleton Hare, his schoolfellow and friend. This remarkable man was born on March 8, 1805, in Edinburgh, where his father, John Stephens, was then stationed as senior Wesleyan Methodist minister. This gentleman lived to be President of the Conference. Though somewhat lethargic he was so impressive a preacher as to be compared by his admirers to William Jay, of Bath. In general politics he was a high Tory; and in those of Methodism a strict Conservative. Joseph Rayner, the eldest of five sons, was, in almost all respects, the reverse of his sire; being, in many, like his mother, who was vivacious in temperament, and adapted to bring into the world boys of excellent parts. This promising youth received his education in three schools successively, Woodhouse Grove, Leeds Grammar School, and Manchester Grammar School. He fleshed his maiden quill, if we may use such an expression, in a periodical published by the seniors of the last-named semi-

nary. In 1825 he was accepted as a candidate for the Methodist ministry, and placed, at Beverley, under the care of Thomas Gelland, M.A., who, as a graduate of Cambridge, was a suitable counsellor for a bright and studious young man. In the following year, however, he was sent to Stockholm, where, for the next four years, he had the religious charge of a large number of men employed by an extensive ironmaster who had applied to the Conference for such an appointment. Returning to England, he served in several circuits.

In 1833 his residence was at Ashton-under-Lyne. Here he made the acquaintance of the late Charles Hindley, who represented the borough in Parliament, and of the Rev. Jonathan Sutcliffe, pastor of the Independent Church, who was principally instrumental in the formation of a local society for advocating and promoting the separation of the Church from the State. Mr. Stephens attended and spoke at the first meeting, afterwards accepting the office of secretary, but in both steps taking care to explain that he acted, not as a Methodist minister, only as an individual. This occurred in January, 1834; and exactly two months after he was summoned by the late Robert Newton, as Chairman of the Manchester District, to answer for his conduct at the yearly meeting in the end of April. He was arraigned on a long series of particular charges, and condemned in a string of resolutions twice as long. As he declined to resign the office which he had accepted, he was suspended from his ministry till the ensuing Conference, and required to remove from the Ashton-under-Lyne circuit forthwith. During the short interval there was much agitation on the subject, not in Lancashire alone, nor among Methodists only, but likewise throughout the Connexion, and in the committee whose secretary had been proceeded against; in which, resolutions were adopted expressive of regret and astonishment, and declarative of the fact that the Methodists were regarded as Dissenters. At the Conference Jabez Bunting took the lead in acting upon the resolutions of the district meeting; and, after much debate, it was determined that Mr. Stephens must either relinquish his association with the society which he had joined or resign his place in the Connexion. He deliberately chose the second alternative, and the printed minutes announced, "Joseph R. Stephens has retired from our work."

How great the change between the year 1834 and the year 1879! We now see Dr. Riggs filling without objection, at one and the same time, the office of President of the Conference and a seat on the London School Board. What is yet more immediately to the purpose, even in 1872 the Rev. J. H. Hargreaves, Wesleyan minister at Ransgate, was an unmolested member of the Council of the Liberation Society, and in that capacity attended the Triennial Conference, a circumstance which drew from the Rev. William Griffith, of Derby, the observation that he had lived to see two members of the Wesleyan body attending without any apprehension of their conduct being condemned. I forbear to enlarge upon the causes and the consequences of this happy change, as too manifest and familiar to need words; nor will I refer to Mr. Stephens's more general career: the circumstance of his remaining to the end where he first incurred the censure of powerful opponents who passed away before him is a sufficient testimony to his firmness and singleness of mind and purpose. In a letter written fourteen years ago, he says:—

My life has not been destitute of incident and interest; but I have not yet considered the part I have played in the discussion of great public questions of sufficient importance to require historical record. Should I be spared a few years longer, I may, perhaps, bequeath to my children a true and faithful sketch of what their father was. They shall hear what his aim was, and the course he took in endeavouring to advance it. In the meanwhile I leave what I have said and done to the honest judgment of candid and impartial men.

There are but few remaining who can date their convictions and efforts in favour of "religious equality" so far back as the time when that flag was unfurled by Dr. Johns in Manchester, and by William Howitt in Nottingham.

THE DISESTABLISHMENT MOVEMENT.

Our readers will see below that there is no diminution either of activity or of energy in relation to this agitation, which seems to be the only organised movement now attracting any considerable degree of attention, or securing any considerable amount of out-door support. We wish we could fully represent the scenes that sometimes take place at these meetings—not always those at which too excited Church defenders take too excited a part—but the very lively discussions which follow and which are not always adequately reported, although the reports of disestablishment meetings in the local journals are unpriced full and accurate. We notice first this week, for instance,

MR. FISHER AT CANTERBURY.

The report of the proceedings in connection with this meeting, which was held at St. George's Hall, on Tuesday of last week, occupies nearly three columns of the *Kent County News*, nearly the whole of which is devoted to a remarkably good report of Mr. Fisher's address. Mr. Joshua Cox occupied the chair on this occasion, and after a brief address Mr. Fisher proceeded to deal with the question. In the course of his lecture Mr. Fisher referred to the diversion of ecclesiastical endowments and to

the electoral action of the clergy. The following discussion then ensued:—

Mr. G. Horan said Mr. Fisher had singled out Roman Catholics in his remarks in reference to free will with respect to their religious opinions. He then advanced some opinion with regard to catholicity, and then went on to state that when our Blessed Lord was on earth He told His disciples to go and preach the Gospel to all nations in His name, and if they came to a place where they would not believe they were to leave them and shake the dust from their feet. Were the people by that injunction, he asked, allowed free will? He advanced other remarks of the same character as above reported, in the course of which he was ironically applauded. He then spoke of the remarks the lecturer had made with respect to purgatory, which he had stated was a damnable heresy. He argued that it was founded upon the Apocrypha of the Bible, but no amount of money would get a soul out of purgatory, it was the prayers which were offered for that soul. (Applause.)

Mr. Fisher explained that what he had said was that so much property was given at the time to which he had referred—before the Reformation—for getting souls out of purgatory, and it was now taught that the doctrine of purgatory was a damnable heresy.

Mr. Horan then interrupted the speaker, and said a great amount of money was misappropriated in this city in the shape of charities.

Some interruption here occurred by a few comments being made at the rear of the room, while some loud applause was bestowed apparently for the remarks Mr. Horan had made.

Mr. Fisher said the remarks he had made were in favour of the Roman Catholics.

Mr. Horan again interrupted the speaker, but was called upon to allow Mr. Fisher to finish his remarks.

Mr. Fisher proceeded with further remarks upon the subject of the disposal of this money, and referred to the question of free will, which he supposed thousands of persons had endeavoured to solve, but the question was still unsolved, and he did not think it ever would be.

The Chairman ruled that the questions which Mr. Horan put were not pertinent to the subject, and they must drop.

Mr. H. Driver asked if the Liberation Society was distinctly Protestant, for the redress of Protestant grievances.

Mr. Fisher said the society made no difference between Protestants or Roman Catholics. The society simply proposed to separate the Church from the State control.

The Rev. Mr. Mayo said there was only one point in the lecture to which he could take exception, and that was the union between the clergy and the publicans at the last election. But he felt certain that when the next election came nine-tenths of the clergy of the Church of England would retract the vote they gave in 1874.

Mr. Fisher said he did not imply in the remarks he had made concerning the clergy and the publicans that there was a written agreement between them, but that they acted together to turn the Liberals out and put the Conservatives in power. He expressed his delight to hear from a rev. gentleman the course the clergy would take at the next election. (Applause.)

Mr. Fisher, in answer to the Rev. Mr. Mayo, explained that when disestablishment came, they did not intend to form one Church as in Ireland, for there might be several distinct Churches, but they would all be substantially in agreement.

The Rev. Mr. Mayo said he should be sorry to see the Church disestablished. (Laughter.)

Mr. Page asked if the Liberation Society proposed a national renunciation of God as in Germany.

Mr. Fisher said Mr. Page had pointed to a country where there was an Established Church, and gave a negative answer.

The Rev. Mr. Goodison proposed a vote of thanks to the lecturer, which was seconded by the Rev. J. Aldis, and carried unanimously.

Mr. Fisher returned the meeting his thanks, and proposed a vote of thanks to the chairman.

This was carried, and the meeting terminated.

LANCASHIRE.—LECTURES BY THE REV. GEORGE DUNCAN.

MANCHESTER.—On the evening of Monday, Feb. 17th, the Rev. George Duncan delivered an admirable lecture on "The Evils of a State Church," in the Rochdale-road Domestic Mission Room. A large proportion of the audience were opponents, but they were orderly, both during the lecture and the subsequent answering of questions. The St. Michael's Liberal Club were delighted with the success of this meeting. The Rev. Thomas Meakin presided. On the 17th and the 19th the Rev. George Duncan delivered two lectures to the students of the Baptist College and the Free Methodist Theological Institute, under the presidency of the Rev. E. Parker and the Rev. Henry Dowson. The lecturer's able exposition of the theory, and of the practical workings of the State Church, were received with enthusiasm, and a most interesting conversation took place afterwards on each occasion.

WINSFORD.—The annual meeting was held on February 20 in the Town Hall, Joseph Slater, Esq., in the chair. There was a good audience, who heartily enjoyed the very able address of the Rev. George Duncan on "The Church of England is not worth preserving." The various points and striking illustrations of the lecturer were received with much applause. The report goes on to say—

Mr. Dunn, schoolmaster, then stood up in the body of the hall, with a number of written questions in his hand, and asked the following question:—Are you not aware that the clergy, whether priests, deacons, or bishops, are made so by ordination, and not by Parliament, and what the Queen or Lord Beaconsfield does is merely to appoint them to their positions, which is a very different thing, and therefore they are only on a footing with other denominations which remove their ministers every three years whether the congregation like it or not?

The Lecturer, who was greeted with a round of

applause on promptly coming forward to answer, said that what he had contended that evening was that Parliament was supreme, and that the Church was simply one of the departments of the State and the clergy were civil servants. Parliament did not ordain the priests, but Parliament determined the ordination service which made them priests, and those civil servants dare use no other, and this went to show that Parliament was supreme and managed the whole affair.

Mr. Dunn: Did Parliament draw up the Prayer-book?

The Lecturer said he had tried to explain in his lecture that all bills presented to Parliament were prepared by someone, they were then given to someone else to present to Parliament, but it was quite ineffective, and only became law by the votes of the majority of Parliament. The Prayer-book was no exception to that rule, for as it at present existed it had been manipulated by hundreds of hands, and had no legislative value until Parliament gave its sanction to it. (Applause.)

Mr. Dunn: Has Parliament any power now to alter the creeds of the Church?

The Lecturer: Certainly. (Applause.)

Mr. Dunn: You assert that?

The Lecturer: Most certainly.

Mr. Dunn: Do you also assert that Parliament took any part, when Edward III. was king, in drawing up the articles, doctrines, and creeds of the Church?

The Lecturer: I never made the least allusion to Edward III. Is this man a schoolmaster? (Loud laughter and cries of "Yes.") Then I must say I am ashamed of him for asking such an absurd question. (Loud laughter.)

Mr. Dunn said he apologised for his mistake, he meant Edward V.—(laughter)—or rather Edward VI.—(renewed laughter.)

The Lecturer said that, as he had already tried to explain, Parliament took no part in drawing up anything. When persons drew up any bill or anything, it was then presented to Parliament, and Parliament alone decided whether it should become law or not. The Prayer-book was like any other bill, and it was brought before Parliament, and became law by the vote of Parliament, and not by the mere drawing up of the bill.

Mr. Dunn: Do you mean to say that the Prayer-book was drawn up like an ordinary bill?

The Lecturer: Certainly. The Prayer-book as it existed in the time of Edward VI., is part of an Act of Parliament drawn up in the reign of Edward VI. (Hear, hear.)

Mr. Dunn said a good deal had been said about the payment of the money of the nation to support the Church. Could the lecturer say that any ratepayers paid any rates or taxes in support of the Church?

The Lecturer said he could easily answer that. They would perhaps remember the discussions there were in Halifax, and the great disturbance there was about the payment of the vicar's rate, which the people had always been forced to pay. And more recently there had been the case of a Roman Catholic priest of St. Olave's, who was put in court for non-payment of the vicar's rate, and he was told that unless he paid it his goods would be distrained upon for the amount claimed. (Applause.) Then again the Corporation churches of Liverpool had cost 25,000*l.* to the ratepayers of that town since they were built. (Hear, hear.)

Mr. Dunn: But do any of the taxes collected in Winsford go to the support of the Church? (Laughter.)

The Chairman said that with their permission he would answer that question.

Mr. Dunn: Oh no, I don't want you to answer it. I know what is coming, it's that about the Weaver. (Great laughter.)

The Chairman said he was astonished at Mr. Dunn asking such a question at Winsford above all places, as they had there plenty of proof that a quantity of money was collected in that district. The three Weaver churches were costing a large sum of money every year. He remembered perfectly well the Act of Parliament, which was obtained to enable the trustees of the Weaver to alienate their money for the support of those churches. That Act of Parliament cost 2,600*l.*, and it was paid out of the rates of the county. ("Shame.") All the salaries had been paid ever since out of the ratepayers' money. The annual expense in connection with the church over the way was at least 500*l.*, and that all came out of the rates of the county. ("Shame.")

After some further discussion, well reported in the *Warrington Examiner*, a man from the body of the audience said he had heard the lecturer speak of clergymen refusing to bury an unbaptized child. He wanted to know if the ministers of the Church, supposing it was disestablished, could not refuse to bury an unbaptized child? The lecturer said that would be a matter for the Church of England herself. If she liked to be narrow-minded still, she could be so, but at present it was done by law, whereas then they would do it as a sect. (Applause.) This having extinguished Mr. Dunn, and no other questions being forthcoming, the Rev. J. T. Maxwell proposed a vote of thanks to the lecturer, to whom he alluded in flattering terms, and urged upon all those present who had votes and took any interest in the matter, to join the local branch of the Liberation Society, so that they might show they were a power when the proper time came. (Applause.) Mr. Jabez Hulse seconded the motion, which was heartily carried, and a similar compliment to the chairman terminated the proceedings.

GLOSSOP.—Mr. Dunn lectured here on Tuesday, Mr. T. Barlow in the chair, who was well supported. Mr. Dunn lectured on the evils of the Establishment, having, as usual, a very good hearing.

BURY.—On the 21st (Friday) Mr. Dunn lectured in the Phillips Hall, Mr. Alderman Duckworth, ex-mayor, presiding. In the course of his speech the chairman said he had a great objection to pay for the maintenance of other churches. He was willing to pay for the support of his own church, and would lend a helping hand voluntarily to the support of others, but he did object that he should be compelled to pay. (Hear, hear.) In conclusion, he referred to the fact that he and his

partner had to pay tithes to the vicar of Stand Church and also to Bury, amounting altogether to 1*l.* 11*s.* 1*d.* So far as tithes were concerned he should have no objection to pay them if they were used for the maintenance of the poor. Mr. Duncan, on this occasion, spoke on the burials question, which he dealt with very comprehensively. The Rev. H. A. Lawson moved a vote of thanks to the lecturer, which was seconded by the Rev. C. Ashford and carried. A vote of thanks to the chairman, moved by the Rev. T. Blackshaw, and seconded by Mr. Alderman Heap, concluded the proceedings.

LECTURES BY THE REV. J. BROWNE.

The Rev. J. Browne, B.A., of Bradford, has visited five places during the last week and given his lecture on "The Arguments of Church Defenders" in each. The first place visited was CASTLEFORD, where there has been a controversy in the local paper since the lecture in October. Mr. H. McDougall Clouke presided. The Rev. D. McCormick, Mr. J. Andrew, of Leeds, and Mr. John Cass spoke to the vote of thanks.

WAKEFIELD.—The *Wakefield Express* reports that on Tuesday evening the Rev. J. Browne, B.A., of Bradford, delivered a lecture in the Music Saloon, on "Some of the Arguments of Church Defenders." The chair was occupied by Mr. W. H. Lee, J.P., and there were present the Revs. J. S. Eastmead, J. R. Wolstenholme, M.A., Mr. J. Andrews, of Leeds, Messrs. I. Briggs, W. Sellers, S. Stephenson, I. H. Wallis, and other gentlemen interested in the cause of religious equality. The lecturer having spoken with great applause, several questions were asked and effectively answered. The Rev. J. Robertson moved, and Mr. Alfred Smith seconded, a vote of thanks to Mr. Browne for his calm and able lecture, and the proposal was unanimously agreed to. In seconding a vote of thanks to the chairman, moved by Mr. Browne, Mr. John Andrews, of Leeds, the district agent of the Liberation Society, alluded to the gratification it gave him to see such an orderly meeting. He said he could bear testimony from visits paid to Ireland to the satisfaction which the disestablishment of the Irish Church now gave, and alluding to the movement in Scotland he said that the Liberal party was now committed to disestablishment there. He trusted the electors of Ripon would at the next election return a man who was with the meeting on the subject. A reply from the chairman terminated the meeting.

NORMANTON.—On Wednesday, February 19, Mr. Browne lectured in the Co-operative Hall. Mr. Wm. Cass, of Castleford, presided, and gave a valuable address. Questions were put by the National Church schoolmaster, to which Mr. Browne replied. The Rev. A. Farries, Rev. John Myers, and Mr. Andrew, spoke to the votes of thanks. This was a most enthusiastic meeting.

RIPON.—On February 20 Mr. Browne lectured in the public room, which was filled. W. Davidson, Esq., presided, and opened the meeting by an able address. The Rev. J. B. Robertson, Independent, and Mr. Alfred Smith, a Wesleyan, proposed and seconded the vote of thanks for Mr. Browne's valuable lecture, which was carried unanimously. At every previous lecture in this city there has been opposition, and generally of a noisy character, but on this occasion there was none. The cause is advancing in this cathedral city. Mr. Andrew's address, partly in reference to the position of the question in Scotland, was listened to with much interest.

KNARESBOROUGH.—The last lecture was given in the Town Hall of this ancient borough. Mr. John Dudding, of Boston Spa, presided. Mr. J. Andrew and the Rev. Henry Cross spoke to the vote of thanks. Although the weather was severe there was a respectable and fair attendance. The publications of the society have been well circulated in each of the places Mr. Browne has visited, and there is a growing feeling in favour of religious equality. The decision to urge the leaders of the Liberal party to make disestablishment in Scotland part of the Liberal programme was much commended.

OTHER LECTURES.

MANCHESTER.—On Feb. 21 Mr. J. F. Alexander lectured at Hightown Liberal Club on the scheme of disendowment suggested by the Liberation Society, Hugh Booth, Esq., in the chair. Afterwards, an hour and a half was spent in debating various points of the lecture, and the hope was expressed that the same information and opportunity of friendly discussion would be given to all the Liberal clubs of the borough.

BOSTON.—The Rev. J. H. Lummis, of Wisbeach, delivered a lecture on Tuesday evening last, in the Assembly Rooms, entitled "The Church and the Auction Mart." The attendance was larger than on former occasions. The lecturer appeared quite at home with his subject, handling it in a masterly manner. At the close a vote in favour of the lecturer's arguments was put and carried. The Rev. J. R. Clarke (Union Church minister) presided on the occasion. —*Boston Guardian*.

SLEAFORD.—The Rev. J. H. Lummis gave his lecture on "The Church and the Auction Mart" in the Temperance Hall of this town on Wednesday last. There was an excellent attendance, and the lecture was most attentively heard, although some timidity appeared to exist on account of the strong Church proclivities of the parish.

WAINFLEET.—On Friday evening, Feb. 21, a lecture was delivered in the Assembly Rooms of this town by the Rev. J. H. Lummis. There was

a considerable attendance. Mr. Dales presided. This is comparatively new ground.

EDEYRN, CARNARVONSHIRE.—The Rev. J. Eidon Jones lectured here on Friday, Feb. 15, to a numerous audience, the Rev. G. Hughes in the chair, who said he had first advocated the subject in public forty-four or forty-five years ago, and that at that time he suffered some for his opinions.

LEANERCHYMEDD, ANGLESEA.—The Rev. J. Eidon Jones delivered his lecture here on Monday, Feb. 18, Mr. J. Aubrey in the chair.

ECCELESIASTICAL MISCELLANY.

THE CLEWER RITUALIST CASE.—To-morrow has been set down for hearing the appeal in the Queen's Bench in the case calling on the Bishop of Oxford to show cause why a mandamus should not issue to enforce a prosecution against Mr. Carter, rector of Clewer. It is said that the bishop will argue his own case.

THE HATCHAM CASE.—The Bishop of Rochester has issued the monition to the vicar of St. James's, Hatcham, directing him to remove the cross and candlesticks from the super-altar. The Rev. H. A. Walker has not, however, done so, but on Sunday told the churchwarden that he should consider the matter.

ECCELESIASTICAL GRANTS IN INDIA.—In the House of Commons on Thursday, in reply to Mr. Baxter, Mr. E. Stanhope said he was sorry that the return on this subject had not yet been received, but it had been a very difficult one to prepare. After the hon. member's question in December last he caused a letter to be written to India on the subject, but had not at present received any reply.

THE TRAFFIC IN LIVINGS.—The Royal Commission appointed last year to inquire into the sale and purchase of Church livings met on Wednesday in Delahay-street. It was arranged that sittings should commence this day week, and be continued weekly. The Commissioners are prepared to examine any competent witness who may be desirous to give evidence.

FATHER NEWMAN.—At a meeting of the Catholic Union of Great Britain held on Thursday at Willis's Rooms, resolutions were unanimously adopted by acclamation, on the motion of the Duke of Norfolk, seconded by the Marquis of Ripon, stating that the Union had received with profound gratification intelligence of the desire of Pope Leo XIII. to confer upon Dr. Newman the dignity of a cardinal of Holy Church, and expressing unfeigned gratitude for "the honour thus shown to one whose name is especially dear and precious to the Catholics of the British Empire, and also justly venerated and cherished by his countrymen generally for his high moral and intellectual endowments."

THE BELGIAN BISHOPS AND EDUCATION.—The Brussels correspondent of the *Pall Mall Gazette* writes:—"The Belgian bishops have issued a Lent pastoral, condemning *in toto* the Government project of law for the reform of primary instruction. They call it irreligious because instruction in dogmatic religion is no longer made compulsory. At the end of the pastoral a prayer is prescribed, which is to be recited aloud after mass in every church and chapel. It calls on God to prevent the bill from becoming law. One of its most characteristic sentences is: 'From the schools without God, and the schoolmasters without faith, deliver us, O Lord! Amen.' The violence of the Belgian bishops will probably lead to the final recall of the Belgian envoy to the Vatican, as the pressure which in this respect may be brought to bear on the Government will probably be too strong to be resisted. The organ of the Bishop of Tournai goes so far as to say, with regard to a proposed visit of the King and Queen to Tournai in next August, that if the King sanctions the law on primary instruction the Catholics will have to welcome nobody."

THE BISHOP OF NATAL AND THE ZULU WAR.—Bishop Colenso has ordered the following prayer to be used during the continuance of the Zulu war:—"O Eternal Lord God, through whose inscrutable providence it has come to pass that the terrible scourge of war is laid by our hands upon a neighbouring people, we humbly commend to Thy mercy all those whose office it is to rule at this time, and all who shall be called to take part in the conflict. Thou knowest, Heavenly Father, what lessons we Christians need to be taught, though it be by suffering even unto death, as well as the ignorant heathens with whom we fight. We pray that in our different stations we may lay to heart Thy Divine teaching, and do our duty in all things as in Thy sight. O Thou, who alone art just and right, a God of truth and without iniquity, watch over, we beseech Thee, all near and dear to us, and all our fellow-men, whether white or black, engaged in this deadly struggle. In Thy wisdom, we pray Thee, Merciful Father, overrule Thou all events for good, and in Thine own time restore to us, and to those whose land we have invaded, the blessings of peace, for Thy Name's sake declared to us in Jesus Christ our Lord. Amen."

THE ARCHBISHOP OF CANTERBURY ON CHURCH PROSECUTIONS.—The churchwardens of St. Matthew's, Smethwick, and Wolverhampton, have applied to the Archbishop of Canterbury on behalf of aggrieved parishioners for advice regarding practices illegally carried on in their respective churches, the Bishop of Lichfield having failed in his endeavours to conciliate the respective parties. It will be remembered that the late Bishop Selwyn in one case directed that services to suit both sections (High and Low Church) should be held distinct; this, however, was again objected to on the accession of the present bishop, who ratified his

predecessor's action. The Archbishop of Canterbury, replying to the application, says:—"I cannot but regret the tone of many of your remarks respecting the decision of your bishop and the motives imputed to him." After calling their attention to the difficult task the bishop had undertaken in attempting to adjust the difficulties in question the Archbishop says that so far as his information goes he finds that in the one instance the practices have either been altered or discontinued, and in the other there was no reasonable cause of complaint. He concludes as follows:—"You could not, without protracted litigation, even if requisite consent were obtained, enforce further observance of the law, and I must point out that at the present moment such litigation is not likely to benefit any one but the lawyers who conduct such cases, as in the recent decision the Lord Chief Justice is commonly understood to have claimed for the Court of Queen's Bench the right of revising those judgments of the Privy Council on which you rely."

DANGERS OF NONCONFORMISTS.—On Wednesday evening last the fifth of the course of Lectures on Nonconformity was delivered at the Congregational Church, Highgate, by the Rev. Edward White, whose topic was "The special dangers of Nonconformists at the present time." He said that the subject was not one of his own choosing, as he would have preferred speaking on the merits of Nonconformists rather than on their failings. He first referred to the present state of unrestfulness as regards theological questions, and insisted on the necessity for precision, and for the thorough study of the Bible. At present there was a disposition to follow the lead of the freethinkers of the Church of England; whereas, if they must be dependent on the teachers of the National Church, let them sit at the feet of its profound scholars. A second danger was that of licence, as the result of individualism, especially on the part of the younger men. The standard of preparation for the ministry was being lowered, as well as the idea of the teacher's office, and meretricious eloquence was preferred to solid thinking. One result of the political victories of Nonconformists was a disposition to multiply Dissenters with a greater regard to numbers than to quality. The doctrinal objections to the Church formerly urged were not now relied upon, and it was spoken of in terms of admiration which would never have been used by their forefathers. While he thought it right to speak thus freely of the faults of Nonconformists, yet forty years' experience in the Nonconformist ministry had deepened his attachment to Nonconformity, which, if it were pure and earnest in its aims, would have a great future before it. Mr. Alfred Shephard moved, and the Rev. Mr. McAll, of Finchley, seconded, a vote of thanks to Mr. White for his thoughtful and suggestive lecture, which was listened to with the closest attention. Mr. Walter Hazell presided.

THE RITUALISTS AND THE BISHOPS.—At the annual meeting for business of the Society for the Propagation of the Gospel on Friday there was an immense gathering of incorporated members, in consequence of a dispute as to the constitution of the board of examiners and the method of examining candidates for missionary work, raised by the Rev. T. Outram Marshall, organising secretary of the English Church Union, who in November carried a resolution, the effect of which was that candidates approved by colonial or missionary bishops, or their commissaries, need not pass the Board of Examiners appointed by the two Archbishops and the Bishop of London. The origin of the motion was the rejection, or supposed rejection, of Mr. Rivington by the examiners after he had been approved by the Bishop of Bombay; but that right reverend prelate has since expressed his approval of the rule. At the December meeting there was a perfect shower of notices of motion on the subject, but at the January board there seemed every prospect of peace, Canon Gregory having given notice of a motion for rescinding Mr. Outram Marshall's resolution, and then for a committee to examine Bye-laws 19 and 20 and all matters connected with their working. Since the January meeting, however, a number of members have objected to the appointment of any committee, and that was the principal question in debate to-day. The meeting was held at the Westminster Palace Hotel, the president (the Archbishop of Canterbury) in the chair, and there were present a large number of bishops, members of Convocation, and leading clergy and laity. Prebendary Kempe drew attention to the startling figures of the treasurer's report for 1878, which showed a decrease of 1,850*l.* on the subscriptions compared with 1877, although the legacies were 3,000*l.* more than in the previous year. He desired, in reference to the special object of that gathering, that the meetings should note that while the receipts altogether were 2,000*l.* more than in 1877, through legacies and dividends, the subscriptions had during the last three months—since the present controversy—been 3,600*l.* After the formal business (including the election as members of the standing committee of the Revs. Canon Wilkinson, E. Capel Cure, J. W. Festing, the Hon. E. C. Glyn, and the Hon. A. Legge, Mr. C. M. Clode, and Major-General Dalton), Canon Gregory moved, "That the standing orders be suspended for the purpose of rescinding the addition to Bye-law 19 passed in November." The Bishop of London seconded Canon Gregory's motion. The Rev. Bardmore Compton believed that there was a general misapprehension as to the new bye-law, which really would have enlarged, not restricted, the powers of the society. But the new bye-law, good as it was in itself, was not sufficient to meet adequately the

relations of the society to the foreign episcopate or the whole Church of England. He and his friends would not therefore oppose the suspension of the Standing Orders, for this reason among others, that four bishops had said they should resign their vice-presidency if the new bye-law were not rescinded. (Cries of "Shame!" and "Name!") He hoped that in assenting to the first resolution he and his friends would meet with equally fair treatment when the third resolution came, which was really a part of the whole arrangement. The standing orders were suspended. Canon Gregory, in moving his second resolution, that the bye-laws be rescinded, bore testimony to the admirable manner in which the Board of Examiners discharged their duty. So far from it being advisable that they should be laxer in examining candidates there was an increasing necessity for strictness; for now unworthy clergymen had not the same fear of being left to starve in the colonies as they had some years ago. He felt the subject was so well understood that he should not detain the meeting. The Prolocutor of Canterbury seconded the motion, and the bye law was rescinded amidst cheers. Canon Gregory moved his third resolution, "That a committee be appointed specially to consider Bye-laws 19 and 20, and all matters connected with their working." The debate was continued by the Master of the Charterhouse, Mr. W. White, the Bishop of Saskatchewan, Bishops Kelly and Selwyn, and others. On a division, Canon Gregory's resolution was carried by 286 to 158.

ELECTION INTELLIGENCE.

The Earl of Yarmouth was re-elected for South Warwickshire without opposition on Thursday, on his appointment as Comptroller of Her Majesty's Household.

Mr. W. B. Beaumont intends to retire from the representation of South Northumberland at the close of the present Parliament. Mr. Albert Gray and Colonel Joicey are mentioned as the two candidates who will contest the division in the Liberal interest.

Mr. John M'Laren, advocate, of Edinburgh, son of Mr. Duncan M'Laren, M.P., has been unanimously selected by the Liberal Committee of the Wigtown Burghs as the candidate of the party for the representation of the constituency.

The Liberals of South Hants contemplate a requisition to Mr. George Briscoe Eyre, of the firm of Eyre and Spottiswoode, asking him to stand as second candidate with the Right Hon. N. F. Cowper-Temple at the next election. The Conservative candidates will be Lord Henry Scott and Mr. Francis Compton, of Minstead.

The nomination of candidates for Haddington Burghs took place on Friday, Sir David Wedderburn being nominated in the Liberal interest. Mr. Macdonald, Solicitor-General for Scotland, was nominated in the Conservative interest. The ballot was to take place yesterday.

Admiral Maxse has ceased to be a candidate for the Tower Hamlets. It is believed that Dr. Bryce will be brought forward by the advanced Liberals, who have also adopted Mr. Lucraft, of the London School Board.

Captain E. H. Verney, R.N., and the Hon. J. H. Lawrence, eldest son of Lord Lawrence, are named as the Liberal candidates for Portsmouth.

On Monday evening an adjourned conference of delegates from the workmen's clubs and political organisations of London was held at the Memorial Hall, Farringdon-street, and discussed the prospects of labour candidates in the metropolitan constituencies at the general election. A resolution recognising the right of labour to be directly represented, but disapproving of candidatures tending to divide and disintegrate the Liberal party, was rejected by a small majority, and no decision was arrived at.

Mr. Andrew Clark, M.D., has been solicited to contest with the Lord Advocate the representation of the Universities of Glasgow and Aberdeen, but has been compelled by the claims of his profession to decline.

Councillor Carbutt, ex-Mayor of Leeds, has been asked to become the Liberal candidate for the Macclesfield Burghs.

M. GAMBETTA AS PRESIDENT OF THE CHAMBER OF DEPUTIES.—The Paris correspondent of the *Standard*, describing the debate on the Amnesty Bill, says one of the most interesting features in this debate was the conduct of M. Gambetta in the chair. It was the first great debate that he presided over, and it must have been somewhat of an ordeal for him to go through. He came out of it greatly to his honour. He was prompt, vigilant, and ready; above all, he was impartial, and when the Left, presuming on the occupancy of the chair by an old friend, attempted to make a disturbance, he brought them back to a sense of the courtesies of debate in a manner which greatly raised him in the opinion of all impartial lookers-on. There is evidently plenty of manliness in M. Gambetta, and he means to do his duty as President irrespective of party bias and party ties. When the debate goes on smoothly his manner is not so perfect as that of M. Grévy, who sits motionless as a statue, for M. Gambetta lolls back in his chair, and uses his opera glass freely to scan the occupants of the public galleries. But he is all attention in spite of his apparent indifference, and the slightest noise or interruption brings him to his feet. He could not have "presided" better if he had done nothing else all his life.

Correspondence.

RECENT WAR SERMONS.

To the Editor of the Nonconformist.

SIR,—While the Press is discussing at great length the war policy of the Government, and furnishing detailed information about the military arrangements which are being carried with all possible vigour into effect, it cannot be supposed that our pulpits will be quite silent, or that the public have no interest in the utterances of their spiritual instructors on the engrossing topics of the day. Within the last few weeks I have received several communications in the shape of sermons, lectures, &c., forwarded to me through the post, showing how keenly the measures adopted by our Government are being discussed by men whose influence on public opinion cannot be inconsiderable. In your last issue you report part of a sermon preached last Sunday (the 16th inst.) by the Rev. J. G. Rogers, of Clapham, who never handles any subject of national importance without a characteristic vigour and manliness which cannot fail to command attention, even when it may fail to produce conviction. It is refreshing to read or hear such utterances. If such sermons as he and other ministers have lately been preaching in reference to current events may be regarded as fair samples of what may be heard in our Nonconformist churches during this momentous crisis, it must be gratifying to note with what clear and certain sound the trumpet of Nonconformity is summoning its hosts to a contest in which the fundamental principles of our common Christianity are at stake. When the Rev. Dr. Aveling, while conducting the services in connection with the Merchants' Lecture at the King's Weighhouse Chapel about a fortnight ago, "could not forget to include in his intercessions for the pouring down of Divine blessings even the people of Zulu," on the ground that they also are men, "our fellow-creatures, descended from the same common father of the human race," he set an example well deserving to be imitated. Just before the re-assembling of Parliament the papers were denouncing a terrible disaster; to-day they are announcing a brilliant victory. Both were, in fact, disasters; both, victories. The character of the event depends upon the point of view from which we look at it. The ghastly picture of war has two sides. When the new commandment has been loyally received Christians will understand this.

But what say the ministers who occupy the pulpits of our National Church? On this point my information is very imperfect, and I will not presume to go beyond the facts within my reach. I know that not a few eminent men have fearlessly denounced the warlike and wicked policy of our Government, even when tempting bishoprics have been almost or altogether ready for a new occupant; but if our two most renowned sanctuaries, Westminster and St. Paul's, may fairly be taken as samples of the pulpit utterances of the Church which the State patronises, we have one more argument in favour of a separation between Church and State. The *Daily News* furnishes a brief report of a sermon preached by the Dean of Westminster from his own pulpit on the 16th inst. The text was, "The just shall live by faith," not a very warlike text, to be sure, but everyone knows that the worthy dean is no less ingenious than large-hearted. It could not therefore be difficult for such an accomplished expounder to point his text even in the direction of Zululand. He told his hearers that "in presence of such a disaster the strife of parties was hushed." No doubt, but unless the reporter has done him an injustice the strife of parties is not the only sound for which we strain our ears in vain. There was a crime to be condemned, but upon that the prophet was silent. Slaughter had been intended, but not the slaughter of Englishmen. Thousands of Zulus, fighting on their own soil and in their own defence, had fallen; but that, it would seem, was no disaster. Had that been all, we should have been asked to thank God for the "brilliant victory," while the savages, slain in remorseless battle by our troops, would have perished without regret.

Had the dean, however, only passed by on the other side, saying nothing about the intended butchery of a remarkably brave race of savages, whom Christians should rather try to win over than annihilate, I would not have troubled your readers with any allusion to his remarks on so solemn an occasion; but what struck me most forcibly, on reading the report, as singularly out of harmony with the spirit of Christianity, was the reflection which followed, "It was some consolation," con-

tinued the preacher, "to know that those who had fallen had died as Englishmen should die," that is, in the invasion of a neighbour's territories with the most murderous weapons that human ingenuity has invented, "and that those who continued the struggle would continue it in a manner worthy of the name of Englishmen and of the name of Christians." Surely this is going too far. Let Mahomedans imagine that they are storming the kingdom of heaven as they rush to death on the bloody field of war. We deplore the fanaticism which hounds them on to Paradise brandishing their blood-stained weapons in hope of eternal bliss, but are we to encourage our soldiers to believe that this is the doctrine of Jesus Christ? I hope I am not exceptionally bigoted, but unless these words of Dean Stanley are a libel upon Christianity, I do not know what Christianity is. Such is my conception of the character of Christ that I cannot imagine Him exhorting His disciples to equip themselves with all possible speed and, carrying fire and sword into the heart even of a hostile country, take sweet vengeance.

Passing from Westminster to St. Paul's we hear a sermon of a different type. We are now on Mars' Hill. "Honour and Arms" have Christian burial here with such parade that one would scarcely expect to hear the exhortation "Love your enemies" coming from the pulpit. On the Sunday to which the report before me refers, that, I need hardly say, was not the text. The passage selected by Bishop Claughton was "In deaths oft." The good bishop referred as a matter of course to the military disaster which had excited so deep a sensation, nor ought one perhaps to be surprised to learn that he spoke as a man in authority. He appeared to know more than Sir Michael Hicks-Beach himself, for he told his hearers what the invasion of Cetewayo's kingdom was, and also what it was not. "It was not a war of aggression," said the preacher, "but, in the character of being a sort of police of the world, it became the duty of England to pass the borders of a hostile country to protect our own land and countrymen, and it was then that we met with this calamity." One instinctively rubs his eyes on reading words like these. Who constituted England "the police of the world"? When was the appointment made? Under whom does our country serve? I hope the world has been duly informed of this important fact, so that it may always be on its best behaviour whenever the representative of universal law and order makes his appearance. Have all the courts of Europe assented to this arrangement, and do they pay tribute to our Queen in due acknowledgment of the service rendered? It would scarcely be fair that an office demanding the labour, time, sagacity, and self-sacrifice which England in this singular character must always be prepared to bring into the world's service should be without emolument. One can hardly grace it with the name of sinecure. At the very lowest calculation it deserves a handsome uniform. Some of our newspapers have lately published letters in which bitter complaints are made because the Cape mounted police have been compelled to serve as soldiers; but why these complaints? Is not Britannia herself a police officer on a grand scale, appointed to keep order in this restless world? From this point of view the "spirited foreign policy" is quite intelligible. This being the case one reads without surprise the sentence with which the bishop is reported to have followed up the striking observation already quoted, that "those who had fallen died for duty and for the interests of peace, and as a man of peace he asked them to think of those brave men with gratitude and respect." I will not breathe a word in depreciation of the valour and pluck of the needlessly slaughtered troops. Peace to their ashes! But my reverence for the ashes of the brave fellows whose lives have been wantonly thrown away will not prevent me from asserting, that if it be their connection with the State that betrays ministers of the Gospel of peace into such a miserable defence of an exceptionally wicked war, a Church establishment is a curse to the nation. Was Jeremy Taylor wrong when he said, "as contrary as cruelty is to mercy, tyranny to charity, so is war to bloodshed, to the meekness and gentleness of the Christian religion"? If I am to be a patriot, I should like to be a Christian patriot. If I cannot be a Christian and a patriot, I will rather be a Christian. With all my heart, and not without reason, I ask with John Wesley, "Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world of the benefit of war? Shall Protestant publications proclaim to the nations that war is a blessing of Providence?"

It is bad enough to defend war in our own name, but to put Christ forward as its advocate is an artifice unworthy even of the grossest libeller.

Yours respectfully,

F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

MRS. PFEIFFER'S "QUARTERMAN'S GRACE."

To the Editor of the Nonconformist.

SIR,—In replying to a few remarks contained in your notice of "Quarterman's Grace," &c., my regret that the sympathy you express with my subject should be counterbalanced by a notion that my work is careless or hurried induces me to depart from a rule I have laid down. Let me assure you that the word "superfine" was chosen by me with due deliberation on its own account, and by no means for the sake of the rhyme. The flower to which it was applied was intended to carry a suggestion of the cultivated, hot-house passion and sentiment which the dilettante Lord Claud would have liked to share with the village girl; it is described, as it lay on the homely earth, as most like the "waxen corpse" of a flower. The stephanotis is the flower alluded to; and I know to my cost, and that of my gardener, that the plant on which it grows is one that it is very difficult to keep clean of an unwholesome blight. The aspect of the colourless petals, blanched even to the flower-stalk—that look of un-health, or what the Italians admire as "morbidezza"—taken in conjunction with the subtle faintness of its perfumes, makes of it a blossom not as I think inaptly characterised as *superfine*. Whether or not this particular flower answers to my intention, it was my purpose to select one, suitable to the button-hole of a lord, which should convey the idea of an exotic, the growth of a *superfine* culture less pure and beneficent than our native rose of love.

In like manner the apron wrapped round the weary woman's resting hands, in a way very common with such persons, suggests the thought (has, at least, suggested it to me) of the final rest of death as not unwelcome—as perhaps the only sufficing—to such tired labourers.

I grant that exception may perhaps justly be taken to the "whereon" in its present connection; it was an intentional quaintness referring to the rest of those weary hands: the apron like a winding-sheet lay upon and covered in their rest.

The rattle of the now fashionable bangles on the wrists of a fine lady is also a genuine personal impression gathered from the opposite sphere of life.

I have troubled you with these lines to prove that I am not a careless or idle artist, allowing myself to be drawn along upon the superficial current of words, and that the source of my shortcomings—of which I am sensible there are too many—is in no deficient estimate of the seriousness of the poet's calling.

I am, Sir, yours faithfully,

EMILY PFEIFFER.

Mayfield, West Hill, Putney, S.W.,

February 22, 1879.

[Our objection to the phrase "superfine" in serious poetry—especially employed as a rhyme, was based on the general principle that all terms which had received special and technical meanings were excluded. "Delicate" or "over-refined"—which answers to the Italian *morbidezza*—would, in our idea, have met the requirements of Mrs. Pfeiffer's conception; but even now, after her explanation, we do not see that "superfine" does. We are still of the same opinion on the other points; for our judgment was deliberate.—*The Reviewer*.]

Munkasy's picture of Milton and his daughters, which figured at the Paris Exhibition, has been sold at Vienna for 8,000*l*.

Mr. Browning has in the press a collection of short poems under the title of "Dramatic Idylls."

The *Athenæum* says:—The Master of the Rolls has promptly recognised the fact that there was only one possible successor to Professor Brewer in his editorial labours, and has appointed Mr. Gairdner to the post.

LADY STUDENTS.—Eleven candidates presented themselves at the recent matriculation examination of the University of London. Of these nine passed, and out of the nine six appear in the Honours division, four being marked as deserving prizes, and one standing second among the whole number of candidates examined. At the last preliminary examination in arts, &c., at the Society of Apothecaries, there were also some lady students, one of whom, Frances Harris, was placed in the first class, and in the second were Clara S. Hopgood and Emma M. Walker. At the Colleges of Physicians and of Surgeons the lady students are not admitted to examination.

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The Nonconformist.

WEDNESDAY, FEBRUARY 26, 1879.

THE WEEK.

ELSEWHERE we have discussed the significance of the latest news from South Africa, which, in brief, represents the British troops as acting on the defensive pending the arrival of reinforcements, and, where necessary, entrenching themselves with a view to withstand any attacks in force on the part of the Zulus. Cetewayo has as yet made no attempt to invade the territory of Natal, being, it is reported, too much discouraged by his own losses; and it is satisfactory to find that the catastrophe at Isandula was considerably less fatal than was at first supposed—the total loss being now estimated at from 250 to 300 men. One of the few survivors has furnished a vivid narrative of the scene of massacre on the fatal night of Jan. 22, as he saw it before his escape, but no clear light has yet been thrown on the causes of the disaster—Lord Chelmsford's detailed despatches on the subject not having yet been received—or at least published—by the Government. Several of the score or more of transports taken up by the Government for the conveyance of reinforcements to Port Natal have left during the past week. The first of them, the Pretoria, with the 91st Regiment, passed Madeira on Monday evening, and may be expected to reach Natal about the middle of March.

Both from Tashkend, where General Kaufmann has his headquarters, and from St. Petersburg, comes intelligence that Shere Ali is hopelessly ill and not likely to survive many days. These reports have not as yet been officially confirmed. No doubt the decease of the Ameer would remove a great obstacle to a pacific arrangement, and set Yakoub Khan free to negotiate with Sir Samuel Browne. His position at Cabul is precarious, and the rivalry of Wali Mahomed, who is at Jellalabad, and is doing his utmost to serve British interests, will probably dispose him to come to terms on the death of his father. This event is foreshadowed by the general withdrawal of the Anglo-Indian columns from their advanced positions—a decision taken, however, partly in consequence of the scarcity of supplies, and the active hostility of some of the native tribes. General Roberts has removed his headquarters to Thull, and as much of General Stewart's force as is not necessary to garrison Candahar is being withdrawn by the Bolan Pass. It seems that the Afghan embassy is still on its way to Tashkend, but that General Kaufmann has received instructions to decline all their proposals.

The Bulgarian Assembly is now in session at Tirnova. It was opened on Saturday by an address from Prince Dondoukoff-Korsakoff, and a banquet followed at which the British Commissioner is reported to have welcomed the advent of Bulgaria, the last born among European States, adding—"the last, that is, for the present." Deputies from Roumelia and Macedonia attended on the occasion, but only as spectators, and they naturally applauded the words of the British representative. There does not seem to be any doubt that the Bulgarians take great interest in an event which constitutes them a separate nationality, or that the desire for union of the two States north and south of the Balkans is almost unanimous in Bulgaria and Roumelia. At present, however, great deference is shown to the provisions of the Treaty of Berlin. The Tirnova Assembly has begun well, but has an arduous task before it. Its members, already divided into two parties—the "Moderates" for the present preponderating—will have to discuss the cut-and-dried Constitution prepared for them, which consists of no less than 170 articles. Its provisions are on the whole liberal. In the Prince will be vested all executive power, and he is to nominate members of the National Assembly in the

proportion of one-half to those elected by the people, and there is to be a State Council chosen by the Assembly. Much time must necessarily be consumed in discussing this elaborate Constitution. After that a Prince will be chosen, and subsequently, perhaps, the vital question of uniting the two Principalities will be raised. No time should be lost in settling the terms of the organic statute for Bulgaria; the Russian army of occupation being required by the Treaty of Berlin to withdraw from the province by the 3rd of May next, and from Roumelia at an earlier date. If Lord Beaconsfield would only accept the conclusions of Sir Drummond Wolff, the British Commissioner at Philippopolis, and arrange with Russia for the exclusion of Turkish troops and the union of the two provinces, he would have discovered the true solution of the Eastern Question.

Those who are intimately acquainted with Egyptian affairs are not surprised at the recent course of events. Nubar Pasha has been summarily ejected from office, and it is now stated that the Khedive has assumed, or intends to assume, the Presidency of the Government. For a day or so it was feared that both Mr. Wilson and M. Blignières would also retire, but it has been semi-officially stated that they intend to retain their positions with the sanction, if not at the request, of their respective Governments. It was no secret that the attempt to place the finances of Egypt upon a sound basis, and especially the effort to establish an approximation to Constitutional rule, has been distasteful, if not to the Khedive himself, yet to those who have hitherto enjoyed the fruits of misgovernment. A writer in the *Observer*, who appears to speak with the authority of intimate and accurate knowledge, says he has no doubt that the recent *émeute* of the disbanded officers, when Mr. Rivers Wilson was assailed, was organised with the sanction, if not at the instigation, of the Khedive himself, because it is absurd to suppose that any of the Egyptian officials would dare to make such a demonstration unless they knew that it would not involve them in the displeasure of the Government. If this be correct, and there seems to be every reason to suppose it is so, Ismail Pasha appears determined to go back on the old lines of policy. The Khedive succeeded in former years in running up a debt of from eighty to one hundred millions sterling, but his credit is so bad that he is not likely to be able to contract any more loans. The only hope for the bondholders, and still more for the future well-being of Egypt, is in hearty co-operation between France and England, in order to secure the maintenance of the policy mutually agreed upon last year.

Recent accounts relative to the plague in Russia are perplexing. General Loris Melikoff officially reports that a whole month has elapsed since there were any deaths from the epidemic in the infected districts; and though the burning of infected houses continues, "the great mortality among the population has," says the Russian Commissioner, "nothing to do with the plague," but is owing to a virulent form of typhus fever. There seems to be no doubt that sickness and mortality in various parts of the Russian Empire, whatever the causes, are great; but the authorities are supremely anxious to abate the panic throughout Western Europe, which has had the effect of inducing such stringent precautions in several ports as, if persisted in, will bring about "a terrible commercial catastrophe" in Russia.

Notwithstanding the eloquent pleading of M. Louis Blanc for a complete amnesty, the French Chamber of Deputies has accepted by a large majority the Government bill on the subject, which is now before the Senate. There the Government will no doubt easily carry their measure, especially after the declaration of M. Le Royer, the Minister of Justice, that concession has reached its limits. It seems that some thousands will enjoy the benefit of the amnesty, and that the remainder, 620 convicts, are excluded because they were convicted of

criminal acts, such as killing the generals and hostages, burning the public buildings of Paris, robbery, &c. In making these exceptions M. Waddington and his colleagues declare that they are acting in harmony with public opinion; which is probably true. It is satisfactory to find that the new Government are not likely to be jeopardised by their mode of settling this "burning" question.

Lord Dufferin, the late highly-popular Governor-General of Canada, was on Saturday entertained at the Reform Club. His lordship is of course a Liberal, and it was fitting that his political colleagues should do honour to the statesman who made the Dominion—that is the Federal Union—of Canada. Meanwhile the Prime Minister, who can at times rise above party considerations, offered Lord Dufferin the vacant post of Ambassador to St. Petersburg, which his lordship accepted. The Reform Club dinner was not, however, abandoned, but the speaking on the occasion naturally took a retrospective turn. Earl Granville, who presided, made a felicitous reference to the Geneva arbitration, which so far from being a "humiliation" to this country had strengthened the cordial relations between the United States and England, and facilitated the great work which Lord Dufferin successfully carried out. The new Ambassador to the Court of St. Petersburg has left for his destination, and the appointment, which is said to have given some umbrage in the Conservative ranks, is probably intended to mark the desire of the Government to maintain more friendly relations with Russia. This view would be confirmed if, as is reported, Lord Beaconsfield wishes to send Lord Napier and Ettrick—another Liberal peer—to Constantinople as Mr. Layard's successor. At all events, the days of Jingo ascendancy are over. Shall we eventually see our versatile Premier throw overboard the "unspeakable" Turk, and strive to bring about an *entente cordiale* with Russia?

We report elsewhere at some length the proceedings at the annual meeting of the Dissenting Deputies, held yesterday at the Memorial Hall. The Burial Question, especially Mr. Monk's bill, which comes on to-day, was prominently dealt with, and we are glad to see that the meeting passed a strong and timely resolution on the subject of Irish University education, which will, we hope, be brought under the notice of the leaders of the Liberal party.

The Coffee Taverns Company has just held its annual meeting, under encouraging circumstances. The report stated that during last year eleven houses had been opened, making the number fifteen in all. As indicating the nature of the work, it was stated that during the last week of 1878 there had been sold in the various houses 47,232 cups of cocoa, 34,224 cups of coffee, and 5,784 cups of tea, and that nearly 4,000 persons had, without pressure, taken the temperance pledge. It was also reported that Lord Derby thought so highly of the scheme that he had increased his holding in the company from fifty to a hundred shares. The object of the movement is to provide clean, well-lit, and cheerful places of entertainment which will compete with the public-houses, and the result is that under effective management this can be done so as to yield a return upon the outlay. Every such enterprise should be welcomed and encouraged, as assisting to meet an urgent want of the day, and especially as helping the artisan classes to help themselves. In doing this there is no need of anything like patronage, for the effort, though partly philanthropic, should become mainly commercial, but without the desire to secure inordinate profits. The names of Mr. S. Morley, M.P., Miss Nightingale, and others who are identified with it, will be a sufficient guarantee that this aspect of the question is not overlooked.

The criminal career of Peace has come to an end. He was executed yesterday in Leeds Gaol. It is to be hoped that the penitence he expressed for his crimes was sincere, and also

that a man who spent his life in burglary, and committed murder when it suited his purpose, will cease to be a subject of morbid public interest. His story, persisted in to the last, of having shot a policeman near Manchester for which another man was sentenced to penal servitude for life, will no doubt be thoroughly sifted. It may not be true; but it is to be remembered that the young man, Habron, now in penal servitude—possibly innocent of the crime—would have been executed but for his extreme youth.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Night.

The Government have made a very bad start with the session. In one important respect it is better than they had reason to look for. They approached their work under the cloud of the disaster in Zululand, and there were not wanting responsible people who regarded that as a fatal blow at the Ministry. It turns out that things were not so bad as they looked. The Government are to blame, but rather negatively than positively. Sir Michael Hicks-Beach has blundered along behind Sir Bartle Frere, rather than in advance of him. The House is above all things fair-minded, and leans rather to generosity than to injustice. The mere knowledge that, before it was in full possession of the facts, it was inclined to bear hard on the Government has had the effect of making it now look with perhaps undue tolerance upon Ministerial action. The moving spirit in the policy which received a check on the Tugela river was undoubtedly Sir Bartle Frere, and the error of the Government is wherein they yielded to the overbearing impetus of the High Commissioner. This rather varies the indictment than acquits the Government. But, the House of Commons having in its haste arrived at a wrong conclusion, it is now rather unduly inclined to let the culprit go scot free.

Thus the session opened well enough. But the Ministry temporarily and partially freed from the consequences of one mistake, have tumbled into another. The Chancellor of the Exchequer, enamoured of resolutions—the more important of which were passed in a select committee by his own casting vote—has persisted in the attempt to force them upon an unwilling House of Commons. At no time is the House inclined to revise the rules by which its debates are guided, and which have broadened slowly down "from precedent to precedent." Just now there seems particularly good reason why such reforms should not be attempted. The suggestion that Parliament is passing to its last days always elicits a cry of "No, no," from the Ministerial benches. But it is a mathematical fact that the House of Commons cannot exist beyond next session. It is in a moribund condition; and any attempt to alter its standing rules is akin to the effort of a dying man endeavouring to decree curfew bells and sumptuary laws for his successors.

As to the bearing of the rules and the reasonableness of the objections urged against them, I myself confess I do not join with the Opposition. As far as practical effect is concerned, the objection I should take to the proposed rules is that they are not worth the trouble of institution. There was something in the first rule as originally proposed, and I do not think any particular danger was threatened to the Constitution if it had been passed. It merely meant that on one night a week the Government should go into Committee of Supply without the necessity of stopping the progress of business while some private member aired a grievance, real or imaginary. It is not as if it were proposed that votes should be taken without debate. If there is anything wrong in any department it can be just as fully discussed in committee as whilst the Speaker is in the chair. The class of grievance which is urged on these occasions is at least of not sufficient importance to keep two-score members together. The rising of an hon. member to move an amendment on going into Committee of Supply is invariably the signal for the rising of the House—or at least of the mass of members, who leave the orator to an empty chamber and an impatient Minister.

I speak on the subject with the advantage of having sat through some hundreds of speeches of the class against which the Chancellor's resolution is aimed; and that is, I will venture to say, an advantage which nine-tenths of members do not possess. Of course there are instances where a real grievance is disclosed. But where real grievances exist there are many ways of bringing them before the notice of the House. In the majority of instances of an amendment moved on going into Committee of Supply the

case is some trumpety one—such as that Mr. Biggar brings forward session after session on the Navy Estimates—or it is a remnant of an old debate. If a member has prepared a speech for delivery on an important debate, and fails to catch the Speaker's eye, he places an amendment on the paper for the first night Supply is down, calls attention to some side issue of the great question, and then delivers his carefully prepared speech. This is a favourite device with one or two members, and is simply and purely a waste of public time for the gratification of personal vanity.

But whilst strongly holding this opinion on the value of the resolution, I am not precluded from commenting on Sir Stafford Northcote's mistake in generalship. It seemed clear beforehand that it was not wise to ask a *blat* Parliament to revise its rules of debate. Within the first hour of such rules being submitted to the House, it was made clear that they could not be carried. Had the opposition been confined to the Liberal benches it might have been swept away. But the Ministerial benches revolted, and the very variety of objections taken to the resolutions, with the daily increasing list of amendments bristling on the paper, should have been a warning of the fatality of further insistence. This warning was not regarded, and the consequence has been that the Government have ruffled the temper of the House, wasted a whole week, and encompassed their own defeat.

To-night the too familiar topic was taken up again, and once more we have the spectacle of a powerful Ministry at bay over the petty details of Standing Orders. The Irish members, who are by a long way the best tacticians in the House, have managed this business admirably. Mr. Parnell and his friends, though specially interested in the issue, have studiously kept in the background as long as they could find anyone else to do the fighting. To English members there is a certain limit to repetition; and when one of our countrymen has made a speech three times over, he begins to think he has done enough for duty or for fame. With Irishmen, or at least with Irish members, the case is different. They can go on day after day and week after week saying over again in slightly varied phrases what they have already advanced. Mr. O'Donnell is the greatest master of this art, and to-night it seems like old times to find the hon. member for Dungarvan dropping his eye-glass and the thread of his discourse, and picking up both with the utmost nonchalance, while half-a-dozen members sit about and wondered when he will finish. Col. Stanley has been in attendance all night hoping for an opportunity of moving his Estimates. But of this none but the most sanguine man could entertain the slightest hope. Even if the Chancellor of the Exchequer had given an undertaking that the remainder of the resolutions would not be proceeded with, the night might have had a different issue. Everybody knows that the Government does not seriously propose to proceed with the resolutions. But the Chancellor of the Exchequer feels that to say so in set terms would be to admit a defeat. Thus he assumes an air of indignant surprise when he is asked, in however circumlocutory terms, whether he intends to persist with the other resolutions. So the public time is wasted, and Ministerial direction discredited.

Messrs. Sampson Low and Co. are about to issue an important "international" work entitled "The Hundred Greatest Men," being the lives and portraits of the 100 greatest men of history, divided into eight classes, each class to form a monthly quarto volume. The introductions to the volumes are to be written by recognised authorities on the different subjects, the English contributors being Mr. Matthew Arnold, Mr. Froude, and Professor Max Müller; those in Germany, Professors Helmholtz and Curtius; in France, MM. Taine and Renan; and in America, Mr. Emerson. The portraits are to be reproductions from fine and rare steel engravings.

A company is being formed for the purpose of providing London and the provinces with establishments for washing, purifying and laundry purposes, under such careful sanitary supervision that the risk of contagious diseases may be lessened. A prospectus appears in our advertising columns.

MEAT DINNERS FOR POOR FAMILIES.—A leaflet entitled "Dinners for the Breadwinner" has been published by Mr. Elliot Stock, of Paternoster-row, showing how a good meat dinner can be provided daily for a family of six in the receipt of twenty-three shillings per week. The bill of fare gave them meat every day, and soup for supper nearly every night. It is added—"A little oatmeal well mixed with a teaspoonful of milk and put into a broth makes it very nice and savoury, especially if you add a cabbage or an onion. Onion soup made with milk is excellent. Any vegetable that is in season makes a good soup fried in a little dripping to a light brown. Add milk and water, or better still, the stock made from twopennyworth of bones."

THE DISSENTING DEPUTIES' ANNUAL MEETING.

The annual meeting of the Deputies of the Three Dissenting Denominations—the Presbyterian, Independent, and Baptist—was held yesterday afternoon at the Memorial Hall, under the presidency of Mr. Henry Richard, M.P.

Mr. ALFRED J. SHAPHEARD, the secretary, read the minutes of the last annual meeting, which were confirmed. The secretary then read the annual report, which stated that the association numbered 169 congregations, of which 114 were Independent, fifty Baptist, and five Presbyterian, and during the year the increase was thirty-five congregations. The report was an historical review of the year. It related chiefly to the questions of disestablishment, the Valuation Bill, the Bermondsey Vestry Bill, the Burials Bill, and the Bishoprics Bill, and contained an account also of the celebration of the jubilee of the repeal of the Tests and Corporation Acts.

The TREASURER (Mr. Pattison) presented the balance-sheet, which, owing to the expenses incidental to the jubilee referred to in the report, showed a balance on the wrong side of 85*l.* 10*s.* 2*d.*, which it was proposed to liquidate by the sale of stock invested.

The CHAIRMAN, in moving the adoption of the report, said: It is not necessary for me to dwell on all the topics referred to. Some are of secondary importance, but their presence in the report is a sufficient assurance to you that the committee watch with vigilance all points, whether great or small, that affect the interests of Nonconformity. As respects practical progress in legislation, our record is rather scanty, and for the past year our work has been principally to stand on the defensive, though of late years it has been our privilege to announce at this annual gathering some very signal triumphs in the progress of religious freedom. But the present times are not propitious; we are under the incubus of an illiberal and reactionary Government—(cheers)—which apparently seeks to direct attention from home affairs by rushing into wild and rash enterprises abroad—(Hear, hear)—and it is one of the manifold evils of a turbulent foreign policy that it distracts attention from all questions of domestic progress and reform. (Hear, hear.) And yet it is curious to observe how the question in which we are specially interested crops up under the most unlikely circumstances and conditions. We cannot, for instance, overlook the fact that, even in the Treaty of Berlin, there is a significant tribute to the principles which we are accustomed to advocate and proclaim; for in that document, for the first time, I believe, in the history of European treaty making, there are provisions of a very explicit and binding character in favour of religious liberty. (Hear, hear.) Five times in the Treaty of Berlin, in the articles relating to Bulgaria, Montenegro, Servia, Roumania, and Turkey, it is declared that differences of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights—(Hear, hear)—to admission to public employment, functions, or honours, or to the exercise of the various professions and industries in any locality. (Hear, hear.) Indeed, in the article relating to Roumania we have not only religious liberty, but religious equality, proclaimed in the following extract:—"The subjects and citizens of all the Powers, traders, and others, shall be treated in Roumania, without distinction of creed, on the footing of perfect equality." (Hear, hear.) In fact, there cannot be full religious liberty without absolute religious equality. It is, however, noticeable that these stipulations are not introduced into the articles relating to the provinces assigned to Austria and Russia in the partition of Turkey (for that is what took place at Berlin), although, unless those great Governments are very much belied, they have a great deal to learn on the question of religious freedom. Let us hope that, having combined to impose upon the minor Powers of Europe such excellent obligations, those great Powers who were concerned in the Treaty of Berlin will see the justice of embodying in their own institutions the principles which they had commended to others, and that they will discover that the principle of religious equality which is so good for Roumania is equally good for Russia, for Austria, for Germany, for Italy, for France, and for Great Britain. (Hear, hear.) Well, the commemoration of the repeal of the Test and Corporation Acts was in every respect a successful and satisfactory demonstration. We were happy in being able to carry into effect our design of presenting an address to the great statesman who took so conspicuous a part in connection with that event before his departure from amongst us, and it is gratifying to learn, as we have learned from those nearest and dearest to him, that our grateful recognition of the great services he had rendered to us, and to the cause of civil and religious liberty fifty years before, afforded him a genuine and cordial satisfaction, and shed a ray of brightness over the closing days of his life. (Hear, hear.) What struck me in connection with that celebration, as I daresay it struck most of you, was the manner in which it

was regarded and spoken of outside the circle of Nonconformity. With Lord Russell as our hero, if I may so speak, and Lord Granville as the chairman of our festival, it naturally attracted a great deal of observation. It was made the subject of comment by men of all classes, by journals representing every shade of religious and political opinion; and there was not a discordant note in the chorus of voices that were raised in approval of the act we commemorated. Even the extremest clerical journals—Evangelical and Ritualistic (at least so far as I know, but my friend, Mr. Carvell Williams, who regales himself more frequently than I do with that refreshing kind of literature—(laughter)—will correct me if I am wrong) had not a word to say in defence of the Acts repealed in 1828, and, indeed, referred to them with no other feelings than those of sorrow and shame. Those Acts were clung to with desperate tenacity for 160 or 170 years as constituting, in the language of Lord North, "the great bulwark, nay, the very corner-stone of the Constitution." All efforts to repeal them were fiercely resisted and resented as tending, to use another phrase employed in the early debates, "to pluck the Church of her best feathers." Those who were engaged in promoting those efforts for their repeal were stigmatised with every epithet of contumely and scorn, and yet now there are none so poor in Christian charity as to do them reverence. Well, this is the history of all concessions made to us—or, rather, let us say, of all the rights we have wrung for ourselves from the hand of power. They were looked forward to by the existing generation of Churchmen with an agony of apprehension which deprived them of all moderation, self-control, and Christian charity; and now they are looked back upon by those who follow them with utter astonishment, not unmixed with shame, that their predecessors should have been so unreasonably and unnecessarily scared. Well, then, let our Church of England friends take "heart of grace" from the experience of the past, and be comforted with the thought that the foundations of the world will not be overturned even if the Burial Bill is carried. (Laughter.) Now, with regard to this burials question, you will observe a sort of epidemic for burial legislation has spread amongst the benches of the House of Commons, and especially the Conservative benches. There are six bills brought in this session; and Mr. O. Morgan told us the other day that since he has taken the matter in hand there have been no fewer than fourteen bills. This is significant. It is a confession that everybody feels that the *status quo* is not tenable, and that some change ought to be effected. Well, we had one discussion last Wednesday, and I suppose we are to have another tomorrow unless the House be surfeited with the subject, as I rather think will be the case, and others may follow in the course of the session. Now, I think we owe a tribute of gratitude and respect to Mr. Balfour; for although there were things in his bill that we could not possibly have expected, I believe it was an honest attempt to deal seriously with the subject, whereas most of the other bills are mere shams, where they are not covert insults. Of course it was resisted, and especially by our friend Mr. Beresford Hope, who has the satisfaction of knowing, if that be a legitimate ground for satisfaction, that he has done more than any other man living to prevent the settlement of this question, and to perpetuate a state of things which, in the firm conviction of many of his co-religionists, is as injurious to the Church of England as it is unfair and ungenerous to Nonconformists. Well, Mr. Beresford Hope's speech was a very amusing one, a very lengthy one, and a very discursive one; and the principle effect of it, I should think, will be to serve as an admirable advertisement for the Liberation Society and for Mr. Carvell Williams. (Laughter.) No doubt the length and discursive character of the speech was for a purpose which became apparent in the course of the discussion—the purpose of talking the bill out; not a very heroic expedient, and not at all a difficult one when you can get hold of a man like Mr. Grantham, who has the faculty of talking for half-an-hour without saying anything. (Laughter.) Certainly it was successful, though it did not succeed in concealing from anybody that those tactics were an implicit confession of the undoubted defeat which awaited them. Well, I cannot say that I feel intensely sorry as to the result. I should have been glad certainly, in the cause of Christian charity, if a matter that gives rise to so much irritation and animosity had been settled; but in the interests of religious equality, in the interests of disestablishment, I cannot pretend to have any regret that, through the perverseness of our Church friends, they have left in our hands a weapon which we can use against them with very great effect—(Hear, hear)—in the existence of a grievance which produces a vast amount of alienation from the Church even among those who may not be altogether actuated by the same principles as we are—alienation arising from such a pitiful display of an arrogant and intolerant ecclesiasticism. There is one point which will be brought before you in a resolution to be submitted to you this afternoon, on which I wish to say a word. During the recess there was a report widely current that we were to have this session of Parliament a bill, or a measure of some sort, for the establishment of a Roman Catholic University. I suppose there is no doubt that some negotiations had been going on; I am told that Lord Beaconsfield and Cardinal Manning had an interview on the

subject. I must say I should rather have liked to have seen and heard those two astute spirits pitted one against the other; but at any rate the intrigue has failed, for nothing could be more perfectly explicit than the declaration of the Chancellor of the Exchequer in answer to the O'Donoghue the other night, when he said the Government had no intention of introducing any measure on that subject. But at any rate the question will come up, and perhaps come up frequently in connection with the politics of the future, and I think it is time for Nonconformists to pronounce explicitly upon the matter. I do not presume to interpret the sentiments of Nonconformists, but, personally, I may say that I think we are bound to resist any such measure—(Hear, hear.)—not from any bigoted or prejudiced feelings towards Roman Catholics, but in sheer consistency and loyalty to our own principles. (Hear, hear.) We have always aided the Roman Catholics in securing perfect equality of civil and political rights. When the struggle for Roman Catholic emancipation was going on in 1829 this body of Deputies petitioned Parliament in favour of the bill, as did the ministers of the Three Denominations; and it would be difficult to find two bodies that may be more fairly considered as representative bodies of Nonconformists, and the consequence was that Mr. O'Connell felt so deeply what the Nonconformists had been doing in aiding them in the accomplishment of their work, that he came of his own accord to the annual meeting of the Society for the Protection of Religious Liberty, and expressed himself in these words:—"I am a free man to-day; the shackles have fallen off from me. Can I forget that you assisted me in taking them off?" Now you know there were no more strenuous advocates for the disestablishment and disendowment of the Irish Church than the Nonconformists. Indeed, several years before Mr. Gladstone took the matter in hand, our honoured friend, Mr. Miall, brought the matter before the House of Commons in a speech of singular ability, and we opposed the continued existence of that Church on the broad grounds of justice and religious equality, because we objected to the appropriation of national property to the support of any religious denomination; and if we permit the revenues of a disendowed Protestant Church to be taken piecemeal in order to endow educational institutions of the most intensely sectarian character—whether they belong to the Roman Catholics or anyone else—we shall utterly stultify ourselves, and we may as well at once proclaim the recantation of our fundamental principles. There is an allusion in the report to the general election, which, if not immediately at hand, cannot, in the course of things, be very far off, and the question is—What policy we, as Nonconformists, shall pursue in that event? I will venture to say we shall pursue the same policy that we have always pursued—that is, to work together faithfully, loyally, and devotedly with our brother Liberals to secure the triumph of principles of administration, at home and abroad, such as we think necessary for the well-being of our country. We feel as deeply as anyone that there are special circumstances that call for the Liberal party to present a united front in the coming political contest. We feel deeply that there is a Government now in power which has adopted a policy full of danger to our constitutional liberties at home, and full of perilous possibilities with regard to our relations abroad—a policy of secrecy and surprise; a policy of turbulence and terror; a policy of bluster and of blood; and a policy which pawns the blood, and the treasure, and the honour and the moral responsibility of thirty-two millions of people inhabiting these islands, in vast and vague and indefinite obligations for all time to come, without their own knowledge, and without their own consent. (Hear, hear.) Therefore the first thing to do is to wrest the helm of State out of the hands of the men who are steering the vessel on to the rocks. (Hear, hear.) But I do not think that we are called upon to surrender, absolutely and without condition, all care for the principles which we are specially set to maintain and defend. There may be many points of such secondary importance that they may be implicitly sacrificed to the claims of party, but I cannot consent to the great question of religious equality—the question of the relation of the temporal and the spiritual power which is convulsing all Europe, and which is forcing itself into the front in every country as an irrepressible question of the age. I cannot consent that that should be put into the category of mere political crutches that may be waived aside at any moment. Whenever there is any prospect of or preparation for a return of the Liberals to power, the Nonconformists are always met with the cry, "Don't divide the Liberal party." I venture to say that a more superfluous exhortation than that was never addressed to any party, for it is proved, along the whole line of our history that no class of the community has been more faithful to party obligations than we have been, and we intend to be so; but when it is a question of how to reconstruct the Liberal party and formulate a policy for that party, I think we have a right to expect that the Nonconformists should count for something. When, therefore, we are met with the cry, "Don't divide the Liberal party," my answer is, "We are the Liberal party to a great extent." (Hear, hear.) I should like to know, if the Nonconformist element were eliminated, what kind of a Liberal party there would exist in England and Wales. (Hear, hear.) So far as I know, I must say that we are too often treated with

very scant courtesy—never called into counsel, and no attempt made to ascertain our views and consult our wishes. We have a right to object to this; and while we shall continue in the next election, and in all elections, as we have done in times past, true and loyal to the Liberal party, I think it is not too much to ask that it should be at least recognised that we do form an integral part, and not the least important part, of the Liberal party. (Cheers.) Gentlemen, I move the adoption of the report.

Mr. BISHOP seconded the resolution, which was carried unanimously.

Mr. W. W. BAYNES next moved:—

That the committee for 1879 be now chosen by ballot immediately, and that Messrs. Ives and Waylen be appointed scrutineers to examine the ballot, and see on which twenty-one gentlemen the majority of votes had fallen.

This was seconded by Mr. PATTISON, and agreed to.

Mr. W. HOLBORN proposed:—

That Messrs. Collins and Ives be appointed auditors of the Deputies' accounts for the present year.

This having been seconded by Mr. C. SHEPHEARD, was carried.

Mr. HENRY WRIGHT, J.P., next moved:—

That the Deputies, at this their first meeting held after the celebration of the fiftieth anniversary of the repeal of the Corporation and Tests Act, desire to record their satisfaction with the proceedings of the committee in connection with the celebration.

The event they had commemorated, and the business connected therewith, had been the most interesting part of their work during the past year. The visit of the Deputation to the venerable champion of civil and religious liberty at Richmond was one of peculiar interest to them, and gave to that honourable man, who was just passing from their midst, as much satisfaction and joy as, in his then feeble condition, he was able to feel. The chairman had told them in his opening address with what satisfaction it was regarded by his family, and what comfort it imparted to his lordship's mind. The dinner also in celebration of the event was one of very peculiar interest, and when that large and influential gathering met in the Cannon-street Hotel, a splendid sight was presented to them. Lord Granville, the leader of the Liberal party in the House of Lords, surrounded by so many noble lords, members of Parliament, and men of influence from all parts of the country, made up a sight which they would not soon forget. (Hear, hear.) But the sight was not the best part of it, for the sentiments expressed not only referred to the past, but gave them a pledge and assurance of what they would expect from those influential men in the future. Nothing could have been more complete than what took place, particularly during the excellent and well-delivered speech of their excellent chairman. (Applause.) He was sorry that the time had not come when this Committee of Deputies could be disbanded, for it required their constant vigilance to find out what was passing, so as to see that no new chains were being forged upon them which would hinder and prevent them in future. (Applause.)

Mr. W. RAINS seconded the resolution, which was passed.

Mr. H. R. ELLINGTON, who was received with applause, proposed:—

That the Deputies, in view of the resolution and bill on the subject of University Education in Ireland of which Mr. Butt, M.P., has given notice, think it right to declare that they will strenuously resist any measure having for its object the creation or endowment by the State of a Roman Catholic or any other University in Ireland of a denominational character, or which may propose to devote national money towards the support of religion or denominational education. The Deputies have gladly assisted to secure religious equality in Ireland, by the removal of religious disabilities and by the disestablishment of the Protestant Church, and they deem it to be of the utmost importance to prevent the adoption of a retrograde policy in Ireland, in regard either to religion or to education. That accordingly the committee this day to be appointed be instructed carefully to consider any proposals on the subject which may be made, with power to take such steps in reference thereto as they may think necessary.

The question of University education in Ireland was not, he said, a modern one. Ever since the Catholic Emancipation Act was passed it had been the effort of the Roman Catholic Ecclesiastical body in Ireland to attempt not only equality, but also supremacy, and that was the aim they were still endeavouring to carry out. Of course, as had been properly stated by the chairman, they, as Protestant Dissenters, objected to a Catholic University, not because it was Roman Catholic, but because they objected to all State endowments for religious purposes. It was very important that this should be clearly understood, because it took away something of what was called the stigma of their narrowness. There was great danger with regard to this University education, not only from the continued and unabated efforts of the Roman Catholic hierarchy, but they had also reason to fear that there were gentlemen amongst the Liberal party in this country who had no such strong objections as they had to the principle of concurrent endowment. These gentlemen, he had reason to fear, if such a bill were brought in by the Government or by Mr. Butt, would not object to see it carried, on the broad ground that they were not opposed to religious endowment, and, secondly, that it would be the means of winning over the Roman Catholic vote to the side of the Liberal party. This was a danger which it was important they should guard against. (Applause.) Most of

them would remember that Lord Mayo talked out a measure, and the consequences of that. They also knew that Mr. Gladstone brought in a measure for dealing with this question, which he said then burnt his fingers, and which he was not likely to touch again. The Government had been a little more cautious, for they had apparently first ascertained what the demands of the ecclesiastical parties in Ireland were, and also the views of their own supporters, the result being the announcement of their intention not to bring forward a bill. He thought, however, that some intimation had been given that the Government would afford facilities to Mr. Butt for a full and fair discussion on his resolutions, and although he did not suppose the Government would give it their support, yet there were ways in which they could give it an indirect help, and it therefore behoved them to use every means in their power to prevent the confirming of the principle by the House of Commons that it was right to depart from the foundations on which the abolition of the Irish Church Act was founded, viz., that the surplus should in no case be applied to denominational purposes. There were testimonies on record by Mr. Gladstone, and other members of the Government at that time, defining the grounds on which the surplus should be dealt with, but there was an old adage that wherever the carcass was there should the eagles be gathered together, and it was a very fat carcass for a large number of black-birds of various kinds to come down upon. (Laughter.) The most material point for them was to take care that, whatever was done by the Tories or any member of the Liberal or any other party, they must maintain distinctly their stand against all State endowments of whatever sort in support of religion. Then, whatever happened, they would feel they had been consistent, and would be at liberty to protest against anything which infringed that principle. (Applause.)

Mr. FORSAITH seconded the resolution, and remarked that the Irish vote was becoming a very important thing in the conduct of party politics, and if at the next election the Ministry found themselves deprived of many of their present supporters, if not absolutely in a minority, there would doubtless be an effort made in some way or another to secure the Irish vote. No way was more likely to secure this than by coquetting with it on the question of the Catholic University. Mr. Ellington had well said in connection with this matter that the principle on which they must rest their position was this—that they objected to all endowments by the State for religious purposes. There were also subsidiary considerations which they must bear in mind, viz., that necessarily, *per se*, Catholicism must be intolerant, or it was not consistent, and they would be asked to appropriate national money for a system which was not simply religious, but to a great extent political. Upon these grounds, therefore, it seemed to him they had a solid foundation upon which to rest their opposition. It was denominational legislation which led to the adoption of the Test and Corporation Acts, and were they, after celebrating the repeal of these, to take steps which would revive denominational legislation? The committee resolved itself into several sub-committees, one of these being a Parliamentary sub-committee, and no bill was introduced which did not undergo a searching examination at their hands so as to see whether it affected in any way their civil and religious liberties. He therefore thought the Deputies would rely on the committee they had chosen. (Applause.)

After a few remarks in support of the resolution from Mr. POTTER, it was adopted by the meeting.

Mr. J. CARVELL WILLIAMS, who was received with applause, moved:—

That the Deputies regard the introduction during the present session of six different bills bearing on the Burial Laws as conclusive proof that it is widely felt that the grievance under which Nonconformists suffer must be settled without further delay. The fact that the opponents of Mr. Balfour's bill avoided a division on the second reading of the bill is also clear evidence of the weakness of the party, and their objection to accept any compromise cannot but be viewed with satisfaction, inasmuch as there is no possible complete settlement which can be arrived at except on the basis of Mr. Osborne Morgan's bill.

They were well aware of the copy-book maxim that delays were dangerous, but so far as they were concerned it was not true of the Burials question, for the longer this controversy lasted the more secure did their position become. They had tried in the last Parliament to settle the question, but had they succeeded it would probably have been by a compromise which they would have afterwards regretted, or had they succeeded in passing a satisfactory bill in the Commons, there was little likelihood that it would have received the assent of the Lords. But the question stood over until a new Parliament had been chosen, and in 1877 the Conservative Government tried to settle the question. It, however, failed, first of all, to carry its own measure, and suffered a severe defeat in what might be called its own House at the hands of Lord Harrowby, who induced the House of Lords to affirm that the principle of Mr. O. Morgan's bill was the only manner in which it could be settled. He would not attempt to deal with the various bills brought in this session. Mr. Balfour's bill might be said to be dead, and they might "let the dead bury the dead." Two things, however, were worthy of mention—first of all the fact already alluded to that a strong Government which has a majority of

from 80 to 100 on all other questions felt itself so weak that it was obliged to avoid a division on the bill; and secondly, the still more gratifying fact that on both sides of the House an opinion was expressed which was utterly against settling this question by means of limitations and restrictive provisions. The objections taken by some on the Tory side of the House were as strong as could have been taken by themselves. Mr. Monk's bill he hoped would be dead to-morrow. (Hear, hear.) He was glad to find from a letter addressed by that gentleman to one of his constituents that he alone was responsible for this bill. His Liberal supporters did not support him in this matter, and the Nonconformists of Gloucester strongly objected to his bill. If it came to a division, he believed Mr. Monk would find himself in the lobby with the Tory party, his Liberal friends being on the other side. He was sorry to find that Mr. Monk made a disingenuous use of a circumstance which occurred last session late at night; for he said that his bill was then read a second time without a division; but that was because nobody expected that it was coming on. Mr. Monk now said that he regarded this bill as a temporary measure and as a palliative, but they did not want such things. What they wanted were measures which should be full and final. (Applause.) Mr. Monk further defended his measure on the ground that it was drafted on the lines of the Burial Acts; but they did not want a measure for the churchyards drafted on those lines. (Applause.) They did not want in their country churchyards the division between consecrated and unconsecrated ground which existed in the cemeteries. Therefore, when Mr. Monk said that his bill was drafted on these lines, they would say so much the worse for the bill, and so much more objectionable was it in their eyes. Mr. Monk also said that this measure would not militate against the more satisfactory measure of Mr. O. Morgan, but no doubt it would induce Tory landlords, who would not sell their land for Dissenting Sunday-schools, to give their half acre, in which the bodies of Dissenters might be thrown, instead of into consecrated ground. This question would only be settled in one way at the next general election, and that would be by the adoption of the principle of Mr. O. Morgan's bill. The only obstacle to a satisfactory settlement of this question was the opposition of the Established clergy. The present Government came into office through the support of the clergy, 15,000 of whom have declared their opposition to Mr. O. Morgan's bill, or to any bill based on the same principle. The Government, therefore, felt compelled to maintain their present attitude of resistance to the proposals of others, and no longer talked of any proposals of their own. The public, however, saw this, and the result would be that at the next election they would sweep away the opposition of the Established clergy, and the time would come when the people would sweep away the Established clergy themselves. (Loud applause.)

Mr. JOHN GLOVER, in an able speech, seconded the resolution, which was agreed to.

Mr. A. DUNN next proposed "That the thanks of this meeting be tendered to Henry Richard, M.P., for his able conduct in the chair, and for his services to the Deputies during the past year." (Loud cheers.)

Mr. BOLTON seconded the resolution, which was received with acclamation.

The CHAIRMAN having returned thanks the proceedings terminated.

Religious and Denominational News.

LONDON MISSIONARY SOCIETY.—Sir William Muir has promised to preside at the anniversary meeting of the London Missionary Society, in Exeter Hall, on May 30, and amongst the speakers will probably be the Revs. W. Clarkson, Birmingham; G. W. Laws, New Guinea; Fleming Stevenson, and Mr. Willis, Q.C. The Rev. Dr. Fairbairn, Principal of the Airedale College, is to preach the annual sermon, and the Rev. Herbert Evans, of Carnarvon, the sermon to young men.

SUNDERLAND.—The service in connection with the settlement of Mr. Walter Lee, of Chesbunt College, as the pastor of Bethel Congregational Church, Villiers-street, Sunderland, took place on Wednesday evening, the 23rd inst. The Rev. H. Ernest Rodbourne, of Newcastle; Rev. J. K. Nuttall, of Sunderland; Rev. Samuel Goodall, of Durham; and the Rev. Dr. Allon, of London, took part in them. The charge to the minister by Dr. Allon was a very powerful one. The attendance at the service was good.

CAMBRIDGE MINISTERIAL STUDENTS' SOCIETY.—We have been requested to insert the following circular:—"Owing to the recent repeal of the University Tests Acts there is a growing tendency on the part of those who intend to enter the Nonconformist Ministry to avail themselves of the advantages of a university education. There are already several young men studying here with a view to the Congregational or Baptist ministry. For some time past they have felt the want of such opportunities for preaching as are afforded by ministers and churches to the students of our denominational colleges, and with the desire of meeting this want, have formed the above society. The members of the society will be glad to receive applications to preach from ministers or deacons of churches. The number of ministerial students in the university seems likely to increase, and as it is of great impor-

tance that in addition to the advantages of university life and training they should have some more direct preparation for their future work, we beg to ask for your sympathy and aid in furthering the object of the society." Applications for students to preach to be addressed to the Rev. W. Etherington, 47, Hills-road, Cambridge.

THE WESLEYAN METHODIST THANKSGIVING FUND.—Despite the bad times, the Wesleyan Methodist Thanksgiving Fund movement continues to make satisfactory progress. The total amount now promised exceeds 80,000*l.*, upwards of 50,000*l.* of which have been contributed in the two London districts. Central meetings have as yet been held in but seven of the thirty-four districts in Great Britain, and in the two London districts only have circuit meetings been held. In conformity with the resolution of the general committee, the treasurers have apportioned out of the moneys they have received an aggregate sum of 9,600*l.* to the various Connexional funds that are encumbered with debt and to the new branch of the Theological College at Birmingham. The committee state that it is their intention to appropriate further sums in the same way as the donations or instalments are received. The appeal of Dr. Rigg (the president of the Conference) on behalf of the distressed Wesleyans in Cornwall has met with a liberal response. Already nearly 1,000*l.* has been contributed to the Cornish Relief Fund, besides large sums which have been sent to ministers in various parts of the county.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—The annual tea and public meeting in connection with this church was held on Thursday evening, Feb. 13, in the church. At the tea, which was dispensed in the schoolroom, a large number sat down, and at the subsequent meeting, over which Mr. George Livesay presided, a numerous body of the congregation attended. The Rev. G. M. Murphy presented a gratifying report as to the membership of the church, and stated that the total number was now 887. The treasurer's report was submitted by Mr. J. Taylor, who stated that the income of the church and its institutions was 1,474*l.* 1*s.* 2*d.*, and the expenditure 1,403*l.* 8*s.* 11*d.* The various institutions were reported to be making satisfactory progress. On the motion of Mr. N. L. Henry, seconded by Mr. Hackney, the report and balance-sheets were adopted, after which Mr. Livesay made some remarks, in which he commended the congregation for their liberality, and expressed particular gratification at the success of the temperance work. He found that it was in its right place as an important auxiliary to the church work. After the chairman's speech, a number of songs and hymns were given by the members of the congregation; and other speeches having been delivered, the proceedings terminated.

YORKSHIRE CONGREGATIONAL UNION AND HOME MISSIONARY SOCIETY.—On Tuesday last, the annual meeting of the Bradford district took place in the Congregational Church, Benton Park, Rawdon. The Rev. Thomas Hatton presided. Alderman John Hill was elected treasurer, in the room of Mr. Robert Yates, who has removed to Harrogate. Other preliminary business being over, a long, animated, and interesting discussion took place upon the application of the Rev. Peter Taylor Forsyth, of Shipley, to be admitted into the union. The principal speakers were the Revs. Dr. Campbell, Dr. Fraser, A. Russell, M.A., A. Holborn, M.A., T. G. Horton, and Messrs. Alderman Law, W. E. Glyde, W. Byles, R. Milligan, J. Boothroyd, B. Wainwright, and Elias Thomas. The chief arguments against Mr. Forsyth's admission were that he was not the pastor of a Congregational church, according to the rules of the union, and that in a published sermon he had stated that the doctrine of substitution was an immoral doctrine. By a very large majority of the meeting, the application of Mr. Forsyth was declined. The cases of the beneficiary churches were then taken one by one, the reports of the gentlemen visiting them being given, and each application for grants entertained and voted upon according to the necessity of the missionary station.

MANNINGHAM, BRADFORD.—On Saturday the foundation stone of a new Primitive Methodist chapel was laid at Manningham by Mr. Angus Holden, the Mayor of Bradford, who contributed 1,000*l.* to the building fund. It is intended to accommodate 1,000 worshippers, and is expected to cost about 4,000*l.* The Primitives always build in faith, and though they have only 300*l.* cash banked, they hope to raise another 600*l.*, and ultimately to get together 2,000*l.*, the remainder to remain as a debt, to be paid off at some future time. During the proceedings on Saturday, Mr. Besley, superintendent of the Shipley Circuit, said that, although their body had only been established sixty years, they had 4,177 chapels and 2,187 other places not connexional. The value of the connexional property in chapels and schools was 2,160,928*l.* 4*s.*; the debt on these places was 825,858*l.* 4*s.* 7*d.* Although times had been bad, they had paid off 42,331*l.* 3*s.* 1*d.* last year. The chapels built last year numbered 103—nearly two each week—at a cost of 104,443*l.* 15*s.* 7*d.*, and there had been raised towards that sum 40,000*l.*, or nearly one-half. The connexional sitting accommodation was for nearly 800,000, without the unconnexional places. The hearers in the connexional chapels were over 500,000; the members numbered 182,782; leaders, 10,440; local preachers, 15,546; travelling preachers, 1,128; they had 3,947 Sunday schools, with 57,398 teachers, and 358,503 scholars. He thought those results were eminently satisfactory. Tea was served in the schoolroom, and subsequently a

meeting was held in the same place, presided over by Mr. H. Mitchell, when addresses were delivered by several ministers and others.

LAVENDER HILL, SURREY.—In this suburban district, adjoining the Shaftesbury estate, a new Congregational cause has lately been commenced, and is mainly promoted by the Rev. J. G. Rogers, B.A., and his congregation at Grafton-square. A place of worship remains to be erected, but the large lecture-hall capable of holding 400 persons, class rooms, &c., has been completed, and it is hoped that a strong nucleus of a congregation will be formed here. The cost, including the site, has been £3,800. The lecture-hall was opened on Tuesday last by a public service, Mr. Rogers offering the dedicatory prayer, and Mr. R. W. Dale, M.A., of Birmingham, preaching the sermon. This was followed by a *déjeuner* in the Lecture Hall, Belmont-road, Grafton-square. The Rev. J. G. Rogers presided, and proposed the health of Mr. Dale, his colleague and comrade, whom it was a special pleasure to have present at that opening service. Mr. Dale, in responding, said it was certain that unless they were prepared to undertake work of that sort the Congregational churches of England would fail in the discharge of the duties that rested upon them, first of all to Christ, and secondly to their country. He was not disposed to take a desponding view of the future of England, but he had a strong conviction that those who were loyal to Christ and to those free conceptions of the religious life which had always distinguished Congregationalists, had special responsibilities resting upon them at the present time; and if those responsibilities were not discharged, very grave and serious consequences might follow. He rejoiced in work of this sort, and hoped it would be sustained by a liberality that would relieve those who had projected it from all anxiety with regard to success. He also rejoiced to know that Grafton-square Church was taking up this movement with hearty vigour and sympathy. He believed it was more blessed for churches, as well as for individuals, to give than to receive, and when such work was entered upon, their strength was augmented, instead of diminished by it. In conclusion, he wished to propose the health of the chairman. God had given Mr. Rogers abounding energy and heart to use for His service and for the good of men, and he hoped and prayed that that energy might continue for many years to come. Mr. Rogers said he did not think the importance of the work at Lavender Hill was, as yet, sufficiently appreciated. Very few people had any conception of the capabilities of the district, and of the importance of providing for it. If he had consulted his own views, he would have commenced in a different way, and he still thought it would have been much wiser to have made a bolder venture and commenced with the church. However, they must make the best they could of what they had got; and he wished he could impress upon all who were interested in such work the importance of that great district called the Shaftesbury Estate. He thought a very happy beginning had been made, and therefore he proposed, "Prosperity to the new enterprise at Lavender Hill." Mr. Marten Smith said his earnest desire was by every means in his power to help forward such a work. Mr. Rogers' enthusiasm in it was a great incentive, and he was always delighted to work with him. In the neighbourhood of Lavender Hill there was a large population to be won for Christ. Many of them already had been, and no doubt others would become, helpers. The site was well chosen. The work would command the attention and sympathy of those who lived in the higher class of houses adjacent, but there would be a backbone of the working class population. A Sunday-school had been carried on there for some time, and there were now 200 names on the books. That was a very good nucleus to begin working with. Mr. Figgis, the treasurer, said that including a loan of 1,000*l.* from an insurance company, they had received 2,098*l.*, and that 1,700*l.* remained to be raised. Amongst the subsequent speakers was the Rev. Dr. Raleigh, who said that his own church at Kensington was engaged in a similar work, and he hoped that when the proper time came Mr. Rogers would repay there any service which he (Dr. Raleigh) might render to Lavender Hill. The Chairman stated that the London Congregational Union had provided the site at a cost of 1,000*l.*, and had offered 150*l.* a year for the present, towards the support of a minister, and proposed the health of the Rev. A. Mearns, who, in responding, said that his experience as secretary of that Union was that the money that had been expended in grants of 10*l.* or 20*l.* had not been so wisely expended as the votes of £500 and £1000. He rejoiced in this movement at Lavender Hill as being one of the larger works which the London Union should undertake. Mr. Henry Wright, who responded on behalf of the London Chapel Building Society, adverted to the work they had commenced in Kensington, towards which £1800 had been subscribed. A few words were spoken by Mr. Vernon and the Rev. Mr. Roe, Primitive Methodist. In the evening the lecture-hall was crowded to listen to a sermon by the Rev. Dr. Raleigh. The Rev. T. C. Udall, the Rev. Mr. Rowe, and the Rev. J. G. Rogers conducted the services.

Mr. Rassam has discovered a cylinder of Sennacherib dated B.C. 700. It will probably help to decide the exact year of Sennacherib's expedition against Hezekiah.

AMERICAN JOTTINGS.

The controversy waxed warmer between the advocates of the two opposing schools of Congregationalism in America, which may be briefly designated the lax and the rigid. The former, ably represented in the press by the *New York Independent* is strenuously opposed to the attempts now being made by the latter, as represented by the *Boston Congregationalist* and the *Chicago Advance*, to establish and crystallise a kind of historic faith. But in justice it must be said that there has always been among the New England churches a tendency to this, and that somewhat stringent lines have been laid down and kept with a view to preserve orthodoxy. It is somewhat singular, and by some it may be regarded as significant, that almost the identical question which is now agitating many English Congregationalists, and which in particular is exercising the mind of the Rev. J. Baldwin Brown, should be also discussed with no little acerbity in the denominational organs across the Atlantic. The end seems to be by no means near at hand. A similar matter, though appertaining more to a question of style or method, has just come up in the Brooklyn Presbytery. At a meeting held on the 3rd inst. that body resolved, by a vote of twenty-seven to nineteen—

Whereas the Rev. T. De Witt Talmage, D.D., is charged by "common fame" with falsehood and deceit, and with using improper methods in preaching, which tend to bring religion into contempt; whereas, it is the duty of the Presbytery to protect the good name of its members when they are unjustly assailed, and to subject those who offend to proper discipline; therefore resolved that a committee of three ministers and two elders be appointed to investigate the nature and extent of the common fame referred to in the preamble, and that said committee report to the Presbytery what, if any, further action shall be taken.

Dr. Talmage, like Henry Ward Beecher, has his enthusiastic admirers, but there are also not a few who dislike and denounce him.

Church debts continue to be a sore burden in many large American cities, and it is not uncommon to read of foreclosures of mortgages, and of religious societies being disbanded, in consequence of their inability to meet these enormous debts. The Rev. Dr. Hepworth, of New York, has announced his intention to retire unless the money difficulties of his church can be adjusted, but as these amount to some 25,000l. this is no easy matter. The pastor of the leading Baptist church in Chicago has resigned from a like cause, with a view to leave his people free to combine with others in like tribulation. The Rev. Dr. Edward Sullivan at the same time announced to Trinity Episcopal Church his speedy retirement, alleging the debt of 50,000dols. as a stimulating cause. Referring to these facts in a mid-day meeting at Farwell Hall, Mr. Pentecost, the evangelistic guest of Chicago, characterised the trouble as "ecclesiastical pride in the erection of splendid edifices; the building of many churches for which there is no need." And Dr. Goodwin, of the First Congregational Church, declared indifference to be the great sin of Chicago churches, and said he was glad of these debts and resignations as a possible cure. On the other hand, it is stated that Mr. Edward Kimball has succeeded in clearing off about 10,000 dols. of debt from the Park Congregational Church at Brooklyn. These gigantic encumbrances are not confined to church buildings; for the mania that broke out some time ago for palatial edifices has saddled nearly all the States and municipalities with an incubus in the form of financial liabilities. One of the most glaring instances is that of the State House at Albany, for the State of New York. The original estimate was 4,000,000dols., but already 10,000,000dols. have been spent, and the edifice is not two-thirds finished. Begun when money seemed plentiful, and when everybody was living on an inflated currency, it is not surprising that with hard times there should come loud and deep groans from taxpayers and from the nominal owners of burdened church property. Nor is it surprising that the representatives of the late A. T. Stewart, of the famous Broadway store in New York, should fail to find a purchaser at 60,000dols. for a lace shawl made for the Empress Eugenie, and which has been for several years a drug in the market.

Bishop Matthew Simpson, of the Methodist Episcopal Church, has completed his course of lectures on preaching, under the Lyman Beecher foundation at Yale College. They are generally regarded as a failure, both in comparison with former renowned courses, and especially in reference to the known ability and experience of the lecturer himself. A main reason of this is considered to be that the bishop deviated from his own rule of extemporaneous preaching and speaking, and that being unaccustomed to the trammels of a manuscript, his read lectures fell flat. A curious illustration of this occurred on the day of the delivery of his last lecture but one, when he forgot or mislaid his paper, and while search was being made for it he gave, at request, a vivacious description of the late President Lincoln, with whom he was most intimate. Those who heard this said that the contrast in style and effect was very marked. One of the incidents which Bishop Simpson narrated was as follows:—

The honesty of which I spoke at the beginning gave

him a peculiar frankness of expression. He left you at no loss to know what he meant. If he could not do what you desired, he said so; if he could, it seemed to give him gratification to be able to confer a favour; but he was honest, frank, and outspoken. You knew what he meant; and yet, when he desired to conceal his purposes, as he was obliged to do, as a rule, he well knew how to do it. I was informed one day that a committee from New York, composed of leading citizens, went to see him in reference to the conduct of the war. After they had transacted their general business, and the committee was making their way to the door—he was standing in the other part of the room—one of the gentlemen, who presumed on his acquaintance with Mr. Lincoln to ask particularly searching questions, stepped up to him, and in the lowest tone of voice said: "Mr. President, I would like to know where Burnside's fleet is going." Burnside had just sailed with a fleet, but the destination was unknown. "Well," said Mr. Lincoln, in a low tone of voice, "would you very much like to know?" "Yes," he said he would. "Well, now," said Mr. Lincoln, "if I would tell you, perhaps you would tell some one else." "No," said he, "I would not." Then Mr. Lincoln, putting up his hand to his face, and, as if to whisper, said loud enough for all to hear, "He's gone to sea!"

Another course of lectures has just been given to the students of the Andover Theological Seminary, on "Hymnology and the Pastorale," by the venerable Rev. Ray Palmer, D.D., so well known and esteemed on both sides of the Atlantic for his devout and tender Christian minstrelsy.

THE ZULU WAR.

On Saturday the steamer American arrived at Madeira from Cape Town, and the news she brought down to Feb. 4—six days later than previous telegrams—is on the whole reassuring. Up to that date no attempt had been made by the Zulus to follow up their success by crossing in force into Natal, whilst meantime reinforcements had been sent to the front from various parts of the colony. Mention is made, however, of an expected raid on Greytown, for resisting which preparations were being made. From the fact that the native levies have been disbanded it is assumed in some quarters that in the recent fighting they were found to be untrustworthy, although this is denied in others.

The column under the command of Colonel Pearson continue to occupy a strongly-entrenched position at Ekowe, some thirty miles inside the Zulu frontier, but no serious apprehensions were entertained respecting its safety, although no news had been received from him for three days. His force consisted of 1,200 men, all Europeans, consisting of the Buffs, the 89th, a company of Engineers, and a detachment of the Naval Brigade. Colonel Pearson has sent back all the mounted men and both of the native contingents. Colonel Pearson's little force is provisioned for two months. According to the latest advices Lord Chelmsford was on the point of proceeding to his relief with forces composed of Colonel Glyn's column and all that is left of the column of Colonel Durnford. It is more probable, however, that Lord Chelmsford will content himself with providing for the protection of the frontier, and will maintain a purely defensive attitude until reinforcements arrive from England. The colonists throughout South Africa seem fully alive to their danger, for it is reported that reinforcements had arrived at Pietermaritzburg, consisting of six detachments of infantry and a brigade of cavalry, whilst a regiment of British troops was hurrying to the front from the Cape. It is stated that the Zulus are disheartened by the fearfully heavy price they had to pay for their recent success, and by the losses they have sustained in their other encounters with our troops. A *Daily News* telegram states that the Government has sent round, through the magistrates, to inform the natives, chiefs, and headmen of the real position of affairs, a step which has given much satisfaction, as the natives had been complaining of being left in the dark.

THE DISASTER AT ISANDUSANA.—NARRATIVE OF A SURVIVOR.

The correspondent of the *Daily News* at Pietermaritzburg sends the following painfully interesting detailed account of the disaster on the 22nd of January:—

The day before the action took place Colonel Glyn, in command of the 3rd column, acting under the direct orders of Lord Chelmsford, sent away the advance guard under the command of Major Dartnall, composed of a detachment of Carbineers, the Natal Mounted Police, Lonsdale's Native Contingent, and others. This advance guard sent to say it was engaged with the Zulus. Lord Chelmsford himself and Colonel Glyn pushed forward the main force, consisting of seven companies of the 24th, under Lieutenant-Colonel Degacher, Lonsdale's Native Contingent, under Major Black, 24th and other troops, leaving behind as rear guard five companies of the 1-24th, under Lieutenant-Colonel Pulleine, one company of the 24th under Lieutenant Pope, and a portion of 1st Regiment of the Natal Native Contingent under Lieutenant-Colonel Durnford, with the following cavalry:—About thirty Naval Carbineers, the Buffalo Border Guard, and about twenty-five Newcastle Mounted Riflemen. In addition, Colonel Durnford had Sikali's Horse and two guns, under Captain Russell, R.A. There were a few artillerymen. The Army Hospital Corps, the Commissariat, with a column of Lord Chelmsford's, moved forward with the main body either on the evening of the 21st or the morning of the 22nd.

The rear guard had finished its usual morning march and outspanned when Zulu skirmishers were observed surrounding the hills. These skirmishers advanced towards the camp, keeping up a desultory fire.

The camp was pitched in a broken country in a sort of valley, with distant surrounding hills. Colonel Pul-

leine sent skirmishers, who responded to the fire of the Zulus. It seems that the number of Zulus was not estimated, it being considered a slight demonstration of a few men. As the enemy's scouts were soon joined by bodies of considerable strength, Colonel Pulleine's skirmishers were recalled, and the camp hastily put upon the defensive.

The Zulu army then came on rapidly in regular battalions, eight deep, keeping up a heavy steady fire until well within assegai distance. They then ceased their fire and hurled assegais. Our men kept up a very steady, telling fire, and great numbers of the enemy dropped, but without checking their progress. The places of the men who fell were constantly filled by comrades.

While this attack was going on in the rear a double flank movement was executed, by which the horns of the Zulu army surrounded the camp. The disadvantage of the wagons not being packed in laager was now evident, and it led to the disaster.

Our men had emptied their pouches, and found it impossible to replenish them, as the Zulus had obtained possession of the ammunition wagons. The affair then became one of absolute butchery. Our officers and men were assailed as they stood. They made no charges. The Zulu host came down with the weight of its battalions and literally crushed the small body, which could only defend itself with the bayonet, and very soon it had not even room to use that. The Zulus picked up the dead bodies of their comrades and hurled them on the bayonet points of our soldiers, thus simply beating down all defence. The work of destruction was complete.

Within two hours from the time the Zulu skirmishers were seen there was not a living white man in the camp. The ammunition, the guns, the commissariat supplies, the wagons, the oxen, all the material of the column, fell into the hands of the enemy. Fortunately two cannons were spiked by Captain Smith, R.A., who was assailed whilst in the act of spiking. As far as could be ascertained, the Zulus carried away all the ammunition and some wagons, and destroyed whatever was left behind.

Young, an officer belonging to Lonsdale's Contingent, who had been wounded in the skirmish with Sirayo's men some days previously, happened to be at the camp of Isandula, where his brother was superintending the return of the 23rd to Pietermaritzburg. Being invalided, and not connected with any regiment, he fired a rifle from the corner of a wagon until he had exhausted his ammunition. Being unable to obtain a further supply, and having no weapon whatever, he saw it was useless for him to remain any longer. Happily for him he had got a good horse, and a desperate dash carried him through a weak point in the enemy's cordon just in time. He was chased by the Zulus, who were swift runners, but could not get up with him.

Looking back he saw our men, completely surrounded, firm as a rock, falling rapidly, but fighting to the last. The loud yells of the Zulus filled the air. There was no other noise except their demoniac shrieks, as the awful work was done with the short stabbing assegai.

He saw Lieutenant Coghill trying to fight his way through, as also Adjutant Melville, who had seized the colours and was vainly trying to carry them through. It is probable that Lieutenant Coghill was despatched for assistance, as he was acting that day as staff officer to Colonel Pulleine. Both Coghill and Melville were splendid horsemen and were well mounted. They were not, however, so fortunate as Young. The place he escaped through was a minute after he passed it completely blocked.

He saw it was impossible to pierce the dense masses of Zulus between him and the Drift, so he made for a point on the river lower down, where he found no Zulus. He had, however, to jump the cliff, happily only ten feet high. If it had been a hundred he must have jumped it, as his pursuers were not far behind. His horse, having swam a few yards, was able to ford the rest of the river. He then rode to Helpmakaar. A few of the Natal Native Contingent and others were drowned in attempting to swim, but some were saved.

It may be seen from this short narrative that the Zulu army was completely organised. It advanced, first throwing out skirmishers; then, as the battalions came down in mass, used their rifles whilst at long range with considerable effect. When near enough to use their own more familiar weapons, the assegai, they threw in two or three showers. All this time they were advancing steadily and rapidly, and the stabbing assegai was soon at work.

The impression in Natal is that this engagement on the part of the Zulus is not attributable to generalship, but that the army of invasion was making for Natal and accidentally came across the rear guard of Colonel Glyn's column. Our troops were allowed to cross the river at various points. Colonel Glyn's main body was enticed by a feint advance away from its material. Then the main body of the enemy, supposed to be under Sirayo, the favourite Inluna of Cetewayo, swept down on the baggage guard.

Young and another who were saved speak in the highest terms of the way in which the gallant force sustained the assault of the overwhelming hordes of the enemy. Our native allies fought bravely, too, and if the camp had been formed in laager, and our men could have been furnished with the ammunition with which the camp was so generously supplied, it would have given a different result of the enemy.

Young saw nothing of barbarities. The way in which the men were surrounded and crushed down by weight of numbers proves that utter annihilation took place, but it is hoped that the horrible stories in circulation have no foundation in fact.

All that are left of the 24th Regiment are Captain Harrison's Company, stationed at St. John's River; Captain Upcher and Captain Ranforth, who were at that time on their march to join their battalion; Major Much and Dr. Hartley, who were invalided a short time before; and Lieutenant Muslead, who was doing staff duty at Pietermaritzburg.

The great wonder was that so few men—for there were only about 600 men in the camp, excluding natives who ran, and not including Colonel Durnford's mounted men, under Captain Barton, who did fight well—were able in the open, and with no protection or cover, to keep off for four or five hours the large number of Kaffirs that must have attacked them. The line of Zulus which came down the hills to the left was nearly three miles long, and must have consisted of over

15,000 men, while a body of over 5,000 remained on the top as a reserve, and took no part in the action, but simply drove off the captured cattle, wagons, and plunder. When these men moved they took most of their dead bodies with them in our wagons, mixed with the debris of the commissariat wagons, the contents of which—flour, sugar, tea, biscuits, mealies, oats, &c.—were scattered about and wasted in pure wantonness. On the ground there were also dead horses shot in every position, oxen mutilated, mules stabbed, while lying thick upon the ground in clumps were the bodies of the white men, with only their boots and shirts on, or perhaps an old pair of trousers or part of their coats, with just enough showing to indicate to which branch they belonged. In many cases they lay with sixty to seventy rounds of empty cartridges alongside them, showing that they had only died after doing their duty.

Epitome of News.

At a Council held by Her Majesty at Windsor on Saturday the Earl of Yarmouth was sworn as a Privy Councillor on his appointment as Comptroller of the Royal Household. The Marquis d'Harcourt, the French Ambassador, presented his letters of recall. Lord Dufferin kissed hands on his appointment as Ambassador at St. Petersburg.

The *Italie* states that Queen Victoria has decided to pay a visit to Italy. It adds that Her Majesty will stay at Baveno, on the Lago Maggiore, and will probably come in the spring.

The Prince of Wales left on Saturday on a short visit to Paris and the South of France, and the Princess and family went to Sandringham.

The Crown Princess of Germany is on a visit to the Duke and Duchess of Edinburgh at Eastwell Park.

The Empress of Austria arrived at Dublin from Holyhead on Saturday, and travelled by train to Killocock, whence Her Majesty drove to Summerhill. The Empress had a very cordial reception at Dublin, and at various stations on the way to Killocock. Some forty horses preceded Her Majesty to Summerhill, but the weather is not at present favourable for hunting.

The Princess Frederica of Hanover has arrived at Windsor Castle on a visit to the Queen.

At Her Majesty's command invitations have been issued by the Marquis of Hertford, the Lord Chamberlain, to a large number of distinguished personages who are expected to attend the wedding of the Duke of Connaught and Princess Louise Margaret of Prussia at Windsor on March 13.

A Cabinet Council, attended by all the Ministers, was held on Friday afternoon at the official residence of the First Lord of the Treasury.

The Earl of Glasgow has been appointed, without salary, Lord Clerk Register of Scotland.

Mr. Henry Pease, the President of the Peace Society, and formerly M.P. for South Durham, and chairman of the North Eastern Railway, is reported to be seriously ill.

Lord Beaconsfield on Saturday gave a dinner-party in honour of the new Austro-Hungarian Ambassador and the Countess Karolyi. The Russian Ambassador and the Duke of Sutherland were among the guests.

In consequence of the serious illness of Mr. Butt the meeting of Home Rulers, appointed to be held on Saturday, was adjourned. Mr. Butt has been suffering severely from a sharp attack of bronchitis, but the latest telegrams are of a more favourable character.

A bill, bearing the names of Mr. Staveley Hill, Mr. Mundella, and Mr. Rodwell, to amend the licensing laws has been printed.

There have been serious falls of snow and hard frosts both in London and the provinces. In Durham and the Midlands the snowstorm was the greatest known for many years. The report from Scotland has been of the usual character—heavy snow falls after twelve hours thaw, intense frost and the blockade of trains. The Cheviot hills have now been covered with snow for sixteen weeks.

The average price of wheat in the British market last week was 37s. 7d. The price during the corresponding week last year was 51s. 3d., or 13s. 8d. a quarter cheaper than it was last year.

The report of the Civil Service Supply Association for the half-year ended 31st December last has just been issued, and the tradesman will hear with horror that the profit realised during the six months amounts to £14,928. Sales were effected during that period to the value of £742,858 1s. 8d., and goods bought to the amount of £729,708 13s. 8d., the stock in hand at the close of the year being valued at £252,323. The working expenses were at the rate of £7 17s. 1d. per cent. on the amount of the sales, amounting to £58,364 12s. 8d. in all.

A gift of more than 300 volumes has been received by the committee of the Birmingham Free Library from the Manchester Free Libraries Committee, to aid in restoring the library lately destroyed by fire. The University of Oxford has presented a donation of books to the value of 100l.

Mr. Milman, M.A., has been appointed registrar at the University of London, in the place of Dr. W. B. Carpenter, F.R.S. Mr. Milman has for many years officiated as assistant registrar.

Mr. John Parry, the well-known humorous singer and pianist, died on Thursday at Moulsey, at the age of sixty-nine. He first appeared in the concert-room in 1833, and after a brief trial of the lyric stage he devoted himself to a style of humorous entertainment which he may be said to have originated, and in which he has never been surpassed. From 1860 to 1869 he was associated with the entertainments of Mr. and Mrs. German Reed.

In a letter to a constituent, Mr. Stansfeld, M.P., has announced his intention of speaking and voting in favour of Sir Wilfrid Lawson's local option resolution.

About twenty "Robin" dinners have been given during the last fortnight to four or five thousand of the poor children of London, the expenses being met by the readers of *Hand and Heart*.

At Ilkestone a few days ago a young woman having several false front teeth went to bed without removing them from her mouth. She was awakened during the night by pain caused by her having partially swallowed the teeth and their appendages, and the case was found to be so serious that the patient had to be sent to the Nottingham Infirmary, where she was relieved.

The trustees of the Peabody Fund have just issued their fourteenth annual report, from which it appears that the net gain of the year has been 21,963l. 0s. 11d. To the half-million given by Mr. Peabody has been added close upon 200,000l. for rent and interest. 59,947l. has been spent, and 149,183l. remains in hand. The trustees have provided 2,348 separate dwellings, with 5,170 rooms, occupied by 9,860 persons. The average weekly earnings of the tenants are 1l. 3s. 8d.; average rent of each dwelling, 4s. 4d. per week.

At a meeting of brewers recently held in Dublin, Mr. Lane, of Cork, said that Sunday closing "was destroying the spirit business in the South of Ireland," and that customers coming to his brewery attributed to Sunday closing a falling off to the extent of one-third of their business. These statements completely prove that thousands of people used to spend their Sundays in drinking at the public-houses.

The death is announced of Mr. De Neve Foster, who since 1853 has been secretary to the Society of Arts. Mr. Foster was intimately associated with all the earlier great Exhibitions. He was appointed to carry into effect the provisions of the Act for the protection of inventions in the Exhibition of 1851, and was also named treasurer "for payment of all executive expenses" in the original commission. During his term of office the Society of Arts has flourished as it never previously did, and, owing in no small degree to his exertions, it has quadrupled its number of members and increased its resources in a still greater proportion.

A general meeting of the members of the Manchester Chamber of Commerce was held on Monday, Mr. B. Armitage presiding. The object was to consider the following resolution, which had been proposed by Dr. Pankhurst, and seconded by Mr. Alderman M'Kerrow, at the annual meeting of the Chamber: "That this Chamber, having regard to the great, prolonged, and increasing depression of the industries of the kingdom generally, and of this district in particular, hereby requests the members for the city to move for the appointment of a Parliamentary committee to inquire into the state and condition of manufactures and commerce." Amongst those who took part in the discussion were the President, Dr. Pankhurst, Mr. Alderman M'Kerrow, Mr. J. Slagg, Mr. Hugh Mason, and Mr. Henry Rawson. The last-mentioned gentleman said he believed the only thing which could remedy the distress would be the practice of greater economy on the part of all. The resolution was rejected by 34 to 26 votes.

The first general meeting of the Home Hospital Association was held on Friday under the presidency of the Duke of Northumberland. According to the report, the actual sum received was 10,907l., of which 1,116l. had been applied to preliminary expenses. Negotiations had been opened with the authorities of the great hospitals, with a view to co-operation, but the result was that the committee had determined in the first instance to endeavour to acquire suitable premises of their own, and a lease of fifty-two and a-half years had been obtained for Berkeley House, Manchester-square.

Mr. Graham Berry, the Prime Minister of Victoria, will this week confer with the Colonial Secretary upon the recent dead-lock between the two Colonial Chambers, with the view to providing a remedy.

The Army Discipline Bill is to be considered in the House of Commons to-morrow. On Monday, in reply to Major Nolan, Mr. R. A. Cross explained that the bill was simply a collection of clauses like those of the Lands Clauses Consolidation Act, and would not have the slightest effect until the Mutiny Bill had been approved by Parliament. It is reported that Mr. Parnell intends to oppose the bill at every stage.

About 6,000 labourers, who struck work at the Liverpool Docks three weeks ago, returned to their employment on Monday at the reduced rate of 4s. 6d. per day and 7d. per hour overtime. The men gave way on the advice of their own leaders. It is computed that more than 40,000 men were at work at the Docks on Monday night.

At Bristol, on Monday, the five men charged with burglariously entering the house of a Miss Smith, who resided near the city, stealing 150l. in gold and murderously assaulting the prosecutrix, were brought up on remand. John Parsons, one of the accused, was accepted as Queen's evidence. He stated that after the robbery had been committed, and Miss Smith and her housekeeper had been left with their hands tied, one of the thieves named Hart returned to the house and beat the two women, according to his own subsequent acknowledgment, till they were insensible. Parsons received 41l. as his share of the plunder, but threw it into the Cut directly he heard that Avery and Hart had been apprehended. For giving evidence he had been

promised 100l. and a free pardon. The prisoners were committed for trial.

In the French Chamber on Thursday the discussion of the clauses of the Amnesty Bill took place. The principal amendment, that of M. Louis Blanc, proposing an unconditional amnesty, was rejected by 363 to 105 votes, and, after some other amendments had been disposed of, the Government bill, as amended by the committee, was passed by 340 to 99. All the Royalists and part of the Bonapartists form the minority.

When all the pardoned Communists shall have returned to France there will remain in New Caledonia but 620 convicts, transported for common law offences. The staff of keepers will consequently be largely reduced; but it has been decided to retain all troops at present in the island, until the insurrection of the Canaques is completely put down.

M. Raoul Duval has delivered another free trade speech before the *Société des Agriculteurs de France*. After a stormy debate a resolution was passed by a large majority affirming that agriculture and industry should be treated equally in the new tariff, that the financial and economic conditions of production should be considered, and that reciprocity should be the basis of any treaties of commerce that may be concluded.

M. Gambetta is reported to have said that the De Broglie Ministry will not be impeached.

A Ministerial crisis is imminent at Copenhagen, the leaders of the Radical majority having determined to reject the vote of sixty thousand dollars for the dowry of the Princess Thyra.

In the German Parliament on Wednesday, the application of the Government for permission to prosecute the two Socialist members, Herr Fritzsche and Herr Hasselmann, was refused almost unanimously. Great indignation was expressed that an inferior agent of the police should be able to affront the Diet in this manner, and take up a whole day of its time. The two members were present at the sitting, but did not speak.

Prince Bismarck took part on Friday in a debate in the German Parliament on the treaty of commerce with Austria. He said he had no wish to deny that he had changed his views with regard to commercial policy. He was not altogether opposed to commercial treaties; but in concluding them the necessity of protecting home industries must be taken into account. He should prefer even now to confine himself to a few financial Customs duties, but it had been rendered impossible for him to do so. The point was to revert to the policy pursued from 1825 to 1865. The debate was adjourned.

The session of the Prussian Diet was closed on the 21st instant by Count Stolberg, who, in reviewing the results of the session, said that the Government perceived in those results an omen favourable for the future carrying out of their projects of economical reform, which they held to be one of the conditions of the prosperous development of the country and the welfare of the people.

A second ballot was held at Brealau on Friday for a seat in the German Parliament. Councillor Freund, of the Progressist party, obtained 8,959 votes against 7,544 recorded for his opponent, Herr Kraecker, the Socialist candidate.

Dr. Virchow lectured on the plague on Thursday before the Medical Society at Berlin. He said he was of opinion that the epidemic prevailing in Astrachan was the Eastern plague, and he thought that the measures adopted by the German Government were of too general a character, and that attention should be principally directed to the necessity of placing the Russian army now returning from Turkey under medical inspection. The plague, Dr. Virchow said, was not more serious than cholera, and the sick should be isolated and placed in healthy localities. The most effective mode of disinfection, he believed, was by dry heat, as applied in the Berlin barracks.

The St. Petersburg correspondent of the *National Zeitung* states that the Czarevitch recently issued invitations for a ball, but omitted to invite the Grand Duke Nicholas, who is understood, the correspondent asserts, to be implicated in the frauds practised by Russian generals and army contractors. The Czar is reported to have remonstrated and insisted that the Grand Duke must be asked, or else he (the Czar) would not be present. In consequence of that threat, the correspondent says, the ball was put off.

Epidemics are, according to the *Novoe Vremya*, prevalent in all parts of Russia, principally affecting children, cattle, and horses. Diphtheria is making great ravages, as many as 700 persons having been carried off by it in one village in the district of Gorodistchi.

On the 24th of January the fifth cremation took place at Gotha, accompanied by full religious rites. The Protestant clergy had formally signified their religious sanction of these services, and on a recent occasion were represented by their senior or other leading members. The body was that of a gentleman from Dresden.

The Chinese Government has purchased machinery and engaged experienced engineers and spinners in Germany to go out to China and establish mills there. The Government hopes by this means to make its country independent of Russian and English manufactures.

The new King of Burmah, under the guidance of the new Ministers, has caused to be executed the Thouse Mekera Princes and their relations, numbering no less than eighty-six persons. The former Ministers and the people are anxious for the British

to interfere. Instructions have been sent by the Indian Government to the British Resident at Mandalay, to remonstrate strongly with the King of Burmah upon his barbarity. The Resident is also instructed to endeavour to obtain protection for the King's surviving relations.

The Connecticut Legislature has unanimously adopted a resolution condemning Congress for passing the Chinese Immigration Bill. The American correspondent of the *Times* says that expressions of opinion everywhere except on the Pacific coast are so strong against the bill that the general belief is that the President will veto the measure if it ever reaches him. The same correspondent says:—"The Senate Judiciary Committee has amended the Geneva Award Distributing Bill passed by the House by admitting underwriters' claims, which the House had ignored. The interests contending for the proceeds of the award are so antagonistic it is believed that this bill will fail."

Lord Lorne and Princess Louise gave a ball at Government House, Ottawa, on Wednesday night. More than 1,000 guests were present, many of them from distant parts of the country. His Excellency and the Princess danced during the whole evening.

A cable message has been received from Melbourne stating that the first stone of the exhibition building was laid on Wednesday, by his Excellency the Governor, amidst a very large and enthusiastic concourse of people.

Gleanings.

"Don't show my letters," wrote a young man to a young lady whom he adored. "Don't be afraid," was the reply, "I'm just as much ashamed of them as you are."

"Is this a fair?" said a stranger, stopping in front of a place where a festival was in progress and addressing a citizen. "Well," replied the citizen, "they call it fair; but they take everybody in."

Old Lady to Taxidermist: "You can see, yourself, man, you only stuffed my poor parrot in the summer, and here's his feathers tumbling out before your eyes." Taxidermist: "Lor' bless ye, 'm, that's the triumph of our art. We stuffs 'em that natural as they moult in their proper season."

"I don't see how there ever came to be so many words in the world!" exclaimed a girl who was studying her spelling lesson. "Why, sis," said her brother, "they come through folks quarrelling. Then, you know, one word always brings another."

A gentleman who has spent some days in the region of the coal-oil wells, in Pennsylvania, says that in this opinion the Government ought to interfere at once, and put a stop to further pumping and boring for oil. He is quite certain the oil is being drawn through these wells from the bearing of the earth's axis, and that the earth will cease to turn when the lubrication ceases!—*Echo*.

The *Inquirer* gives a specimen verse from the writings of a disciple of Walt Whitman:—

O table! O chair! O big chair! O little chair!
O three-legged stool! O towel, basin, pewter mug!
If I adore anything, it is you, O coal-scuttle . . .
and the coal of the coal-scuttle . . . and particularly the housemaid who empties the coal-scuttle on to the fire.

Even Mr. Rosetti must acknowledge that this is a close imitation of what Walt Whitman himself terms his "barbaric yawp."

FORENSIC WIT.—In the Court of Appeal, at Lincoln's Inn, the Master of the Rolls and Lord Justice James recently joined in rebuking a barrister for repeating the same argument over and over again. It recalled to my mind an occasion when the former learned judge, then Mr. Jessel, Q.C., was trying to hammer an argument into Lord Justice James by dint of repetition, and the latter, after many protests, at last said: "When an argument is addressed to me the first time, I give it my best consideration; the second time it has less force, and the third time I wipe it out of my mind altogether." "Then," replied Mr. Jessel, with ready wit, "I'll state my proposition once more, as your lordship's mind is clear of it."—*Mayfair*.

AN UNREHEARSED SCENE.—I looked in the other day at the Strand, and found the little theatre full, and the public all laughing at the "Baby." Miss Venne has discovered the secret of demureness, and never provokes heartier laughter than when she is herself almost in despair. At one moment, however, the mirth of the audience crossed the footlights, and overflowed to the stage. Just when the nurse was in the greatest despair at the loss of her treasure, and the three godfathers had agreed to take different paths to the Champs Elysées in quest of the infant, an unmistakable roar was heard from the upper gallery, and a noisy baby was evidently amongst the gods. The coincidence was too much for Miss Venne, and a real live baby became for the first time a source of merriment to a theatre full of people. This reminds me of Kemble's exquisite joke when disturbed, on the occasion of his performance of Macbeth, by the cries of a baby. He stalked solemnly to the footlights. "Either," said he, in his deepest tragedy tones, "this performance must stop, or that baby cannot possibly go on."—*Mayfair*.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s 9d. per bottle.

Births, Marriages, and Deaths.

MARRIAGES.

SAWDAY-TREVOR.—Feb. 20, at Dalton Junction Baptist Chapel, by the Rev. W. H. Burton, the Rev. C. B. Sawday, of Vernon Chapel, King's-cross, to Mary Ann Holman, second daughter of E. Trevor, Chicago, U.S.A.
LEIGH-MOORBY.—Feb. 20, at the Congregational Church, Wavertree, by the Rev. Edward Hassin, Charles John Wilson Leigh, of The Pirs, Bowdon, to Jane, second daughter of John Moorby, Victoria Park, Wavertree.

DEATH.

WILLANS.—Feb. 16, at Ashleigh, Huddersfield, Cecilia Emma, the beloved wife of James Edward Willans, and daughter of W. H. Cozens-Hardy, of Leithingsett Hall.
MASSEY.—Feb. 24, at his father's house, in the forty-second year of his age, Benjamin Massey, of Marple, fifth son of Richard Massey, of Handforth, Cheshire.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XL.—NEW SERIES, No. 1736.

LONDON: WEDNESDAY, FEB. 26, 1879.

GRATIS.

THE DEBATE ON THE BURIALS QUESTION.

(By a Spectator in the Gallery.)

HOUSE OF COMMONS, Wednesday Afternoon.

No one would have supposed from the appearance of the approaches of the House this morning that a bill was down for discussion which had stirred up the hostility of the Church party throughout the country, and had called forth day after day vehement protests and appeals in the newspapers. Not only was no sign of excitement anywhere observable, but there was instead an air of most unusual quiet. Not a soul was to be seen either in the corridor where "strangers" wait their admission to the gallery, or in the central lobby, which is usually alive with clericals and others on the eve of such debates. The absence of the general public was due, no doubt, to the fact that the House was to begin its sitting at the early hour of twelve. But where were the clergy, whose cherished monopoly the bill to be discussed surrendered?—and where, too, were honourable members themselves? for they also were unaccountably slow in making their appearance. It soon became apparent, indeed, that this was prearranged, in so far, at least, as the members on one side of the House were concerned. It had been whispered about for some days that, apprehensive of a defeat, the Tory party intend to "talk out" Mr. Balfour's bill; and it soon became clear that to facilitate that object they were now purposely delaying the making of a House. Punctually at twelve the Speaker entered, to find himself in the presence of just eleven members! Had it been an ordinary afternoon sitting he would have waited a few moments, and then, had not the requisite forty come in, there would have been "No House," and the sitting would have been lost. As it was, he had no alternative but to wait and wait until it should please honourable gentlemen to make a House, or the hand of the clock should relieve him from further indignity by pointing to the hour of four. This morning the Speaker was kept waiting just three-quarters of an hour; that, no doubt, being in the estimation of Tory gentlemen a small matter in comparison with the help which the delay gave them in their chivalrous project of saving the Government from a damaging defeat, inflicted by its own friends.

The House once made, Mr. Balfour was able immediately to begin, there being literally nothing—not a solitary petition or question, or notice of motion—to precede him. His audience was not an inspiring one. On the Treasury Bench there were Sir Stafford Northcote and Mr. Talbot, and behind them Sir W. Edmonstone; but besides them not a single member was to be seen above the gangway on the Ministerial side of the House. It was little better on the opposite side. Mr. Knatchbull-Hugessen occupied the front bench, but all about and behind him there was the vacuity of utter emptiness. Below the gangway, on both sides of the House, the attendance was passable; and rising from the front bench on the Conservative side Mr. Balfour had his audience, such as it was, close about him. He began by quoting from Mr. Osborne Morgan's resolution last year, that the time had come when this controversy respecting burials in churchyards ought to be closed, and he thought his bill contained a plan by which that object might be effected. It was designed to secure three objects. The first was to give relief to the clergy, the second to preserve endowments for their original purposes, while the third and main object was to give to Nonconformists throughout the country the right to be buried in the churchyard with such religious services as their friends might approve, but so as not to involve any violation of the principle under which Church property was held. His proposal was, of course, a compromise, and as such it could not be expected to give full satisfaction to either side; but it would give to the Dissenters all they could reasonably ask, and it would not take from the Church its property. As the law stood the Dissenters had a real and substantial grievance—no one would be bold enough to deny that; and as the grievance existed, it ought to be removed, and his bill did remove it. Looking at the matter from the Church side, his bill was

not open to the objection that had been brought against that of the hon. member for Denbigh, that it was based on a principle which would lead to disestablishment, because the concession it made to Nonconformists would, in some cases, be only temporary, and, in all, it would be conditional. Under the bill Nonconformists would have no burial in the churchyard if there was a cemetery within three miles, and whenever a cemetery within that distance was established the right of the Nonconformist to be buried in the churchyard would cease. It was an abuse of language, therefore, to speak of his bill as handing over the property of the Church to Nonconformists. The hon. member having thus dealt with the leading provisions of his bill, commended it very earnestly to the consideration of both sides of the House. He was afraid, however, that he was to encounter the most serious opposition from his hon. friends around him, though he sincerely trusted that was not to be the case. The grievance of the Nonconformists was confined to a few in some of the rural parishes, but the evil to the Church affected them all; they all suffered from the taint of intolerance. There was danger to the Establishment from the impolitic resistance which Churchmen were offering to the settlement of this question. He had no expectation of conciliating the political Dissenters by his bill, but he did expect by means of it to take out of their hands one of their most efficient and formidable weapons against the Established Church. There was something shocking and repellant to one's feelings in the present shape of the law; and in Scotland and Ireland the attitude of the Church on the subject was regarded as the mere insanity of intolerance. It was evident to all who could understand the signs of the times, that this concession to Nonconformists could not be much longer delayed. If it were wrested from Churchmen it might be made a stepping-stone to disestablishment, but, if made with sufficient safeguards, it might become an additional bulwark against it. The hon. member concluded by impressing on Churchmen that by refusing to concede anything they risked losing everything, and endangered the whole fabric of the Establishment.

The speech of which we have given the leading points was received with dead silence by Mr. Balfour's friends, except, indeed, that on one or two occasions he won from them a sarcastic cheer by some admission which seemed to tell in their favour. On the Liberal side of the House the speech was received with more favour, and in some of its closing passages was warmly applauded. Mr. Balfour is a young man, tall and stately in appearance, with good voice and capital manner, and he spoke throughout with a serious dignity which was eminently suitable to the occasion. But now the House was to have an entertainment of a very different description. All the while Mr. Balfour had been speaking, sitting by his side—and once by the way, incurring a slight reproach for interrupting him with his talk—was his friend and relative, Mr. Beresford Hope, who now rose to move the rejection of the bill. Mr. Beresford Hope is always an amusing speaker, partly from the genuine humour which his speeches contain, but quite as much from the farcical and grotesque mannerism in which he continually indulges. To-day all his characteristic qualities came out in great strength. He shouted and screamed at the top of his voice, he wildly threw himself about, he laughed loud and long at his own jokes, and of course he quoted Dr. Landels and Mr. Spurgeon; this time, indeed, adding to these stock authorities Mr. Dale and Mr. Carvell Williams. He began by complimenting Mr. Balfour on having made as good a speech on the subject as it was possible to make, and he congratulated Mr. Morgan on having found in Mr. Balfour an excellent fugleman. With these preliminary flourishes he turned to the bill, and proceeded with a sort of savage glee to tear it to pieces. It surrendered all that was demanded on the other side, and it also sacrificed all which the French king boasted he had preserved, namely, their honour. Its conditions and safeguards were fantastic and irritating—restrictions which could never be maintained. On that point he thoroughly agreed with the Liberation Society. The bill did not even allow all Nonconformists to be buried as they liked. That was conceded only to those who had crystallised themselves into sects, and who had ministers, although it was well known that one of the most esteemed of the Nonconformist bodies had no ministers. He could imagine a "sect sole," or one with only two members, in which case the survivor would have to inter the brother who predeceased him, and then leave testamentary directions to his solicitor for his own

burial. If the House passed the second reading of the bill they simply passed the bill of Mr. Osborne Morgan; and, if they were to be beaten, they would prefer to be beaten fairly and openly, and not by evasive and false pretences. There was a possible solution of the question in the shutting up all churchyards and the general adoption of cemeteries. He had never imagined that the perverse ingenuity of anybody could have made the development of cemeteries into a cause of battle between Church and Dissent, but Mr. Balfour had excoagitated a scheme which would make it the interest of the Liberation Society to put a check upon the growth of cemeteries, and to maintain our crowded churchyards. The principle of the bill was "revocable concession," and that was the one impossible thing in politics. He admired the candour and magnanimity of Mr. Osborne Morgan and his friends in announcing that they were going to vote for the bill, but he thought it would have been wiser in their own interests if they had kept their intentions in the dark. People were beginning now to think of the coming general election, and the mighty shade of bunkum was already throwing its gloom over their proceedings. His hon. friend had a very proper regard for the account he would one day have to render in this matter, and he put it to him whether a single archbishop, bishop, dean, rural dean, vicar, curate, or workhouse chaplain had come forward to cry, "Ave liberator." He agreed that all Dissenters were not political Dissenters, and did not look upon religion as the handmaid to politics. But the non-political Dissenters had abdicated their position and held their tongue. Unless they wished to be measured by its standard, they must abjure the Liberation Society and all its works; they must contradict its flatulent platitudes and burning denunciations. It was very evident that Mr. Beresford Hope had greatly enjoyed his own speech, and, on the whole, it was pervaded by fairly good feeling. But there was a spice of malevolence in it, too; and it came out significantly in a sort of scornful reference to the "statesmanlike views" for which Mr. Balfour had been commended, and which probably was all the less intelligible to Mr. Hope as it was a compliment which nobody would dream of paying to himself.

The House had now become tolerably full, and the time had come for the real pith of the debate, if indeed there was to be any pith in it at all. But the rising of Mr. Martin to second the motion for the rejection of the bill was not encouraging. He is a fair matter-of-fact speaker, and able to make a good business statement, but without a spark of genius or capacity, except for keeping a debate well down on the dullest level of common-place. He is the author, moreover, of a bill for solving the burial difficulty by the establishment of cemeteries; and, after a few brief references to the measure before the House, into the cemetery question Mr. Martin went with hearty goodwill, prefacing his observations with the now familiar formula, "The question is, after all, a sanitary question." It was very obvious that the Tory members were lending themselves most willingly to the scheme for talking out the bill. The member for Cambridge hampered away in his peculiar style, spacing out every alternate word with inarticulate syllables, until out of a very small matter he contrived to make what for him was a really big speech. Mr. Martin was followed, after an interval of a few minutes, during which the Speaker was out of the chair, by Sir Charles Forster, who read a brief speech from the front Opposition bench commending the example of liberality which the Scotch Church had shown in dealing with this question, and urging the Conservative members to remove this stumbling-block out of their way on the eve of a general election. The Speaker's "eye" again turns to the Ministerial side of the House, and now Mr. Wilbraham Egerton rises. It is no disparagement to the member for Mid-Cheshire to say that he is not an orator; but his ideas come even more slowly than his words, and he has sometimes a good many words in which it is extremely difficult to find any ideas at all. He was opposed to all compromise on this question—as he thought that Churchmen generally were. Their experience of compromises was not encouraging. The bill attacked the property of the Church. At this point the law of the association of ideas apparently led Mr. Egerton to say something about the Liberation Society and its lecturers. Presently, however, he flies at higher game, and has something to say about the Marquis of Hartington and his Glasgow speech, the leader of the Opposition and several of his late colleagues being now in their places. In Mr. Egerton's view the real grievance of the Nonconformists is "infinitesimally small," and the proper remedy is rural cemeteries.

We now have a brief speech from Mr. Roberts, the member for the Flint Boroughs, who assures the House that in Wales the grievance of the Nonconformists is not at all of an abstract kind, but, on the contrary, is very real and widespread. The Welsh people are for the most part Nonconformists, and as the parish churchyards are almost their only burial places they feel it to be a great hardship that they should be debarred at the grave-side

from speaking words of consolation and hope to the relatives of the dead.

From beside Mr. Balfour Lord Francis Hervey now follows with the only speech from the Conservative side of the House, except that of Mr. Balfour, in support of the bill. The bill, indeed, is his handiwork, and he makes what from his point of view is a really effective speech in its favour. He quoted some legal authorities to show that the common-law right of every parishioner to burial in the churchyard was not so absolute as Mr. Osborne Morgan supposed, and then he set himself to defend the proposed restrictions in the bill. He severely criticised the attack on the bill by Mr. Balfour, who first declared that it surrendered all the Church wished to retain, and then turned round and said it was perfectly outrageous, because it gave so little of what was wanted. It could not be a bill of prodigal liberality and of niggardly parsimony at the same time; and Mr. Hope must choose which stool he would stand upon. To which Mr. Balfour Hope, amidst the laughter of the House, replied, "Both," and the laughter was renewed when the speaker retorted, "We all know what becomes of people who stand between two stools." There was then a significant reference to the splendid disaster of Thermopylae *apropos* of some episcopal utterance on the subject; and the speaker went on to observe that the position of the Church of England rested not upon the possession of exclusive privilege or the preservation of professional dignity, but upon popular esteem and the sympathy and appreciation of the mass of the people. The Church had a great future before it if it were wisely guided, and displayed a charitable and benignant and tolerant spirit. But the common people could not understand this persistent refusal to let their Dissenting brethren lay their dead in the parish churchyard with their own religious service. In conclusion, he warned his friends, in words used by Lord Salisbury in regard to Church-rates, that they might go farther and fare worse.

This speech, high toned and well delivered, made a decided impression on the House, and at once called up Mr. Talbot to speak on behalf of the Government. Mr. Talbot is a feeble speaker at the best of times, and to-day he was at his worst. But he did not forget the double dignity which has recently come upon him, and he took care in his very first sentence to let us know that he spoke not only as the representative of the Government but as that of the University of Oxford also. Very adroitly he won for himself a ringing party cheer at the outset by observing, in reply to Lord F. Hervey, that if Thermopylae was a splendid disaster it was due to treason in the camp. It is unnecessary to describe Mr. Talbot's speech at any length. It was quotation served up in a sort of thin oratorical gruel; and it was dealt out with a most unsteady hand. It finished with a feeble flourish about the blessings of the union between Church and State, which the bill would weaken and in the end destroy. Nobody seemed more relieved than the Chancellor of the Exchequer when the speech was over. Mr. Osborne Morgan came next. His speech was brisk and fresh as ever, vigorous and full of point, and in some passages really eloquent. He complimented Mr. Balfour and Lord F. Hervey on having brought in a really honest bill, and not a sham—the only bill, in fact, out of fourteen, which had been introduced in that and the other House during the last five years, which really attempted to settle the question instead of seeking to evade it. It was because the bill was of that character that he gave the second reading his humble but hearty support.

Earl Percy and Major Nolan followed with brief speeches, which need no comment; and just after five o'clock Mr. Grantham, one of the members for East Surrey, rises to perform the last act in the process of talking the bill out. The members on the now crowded Liberal benches look on at first somewhat dubiously, as though they were not quite sure that the hon. member opposite really meant it. But he pounds steadily away at nothing in particular, and soon he is assailed with shouts and cries of "Divide, divide," from the Liberal side of the House, but all to no purpose. At half-past five Mr. Grantham thinks there might be some advantage in trying a "time of grace," similar to that under Mr. Forster's Education Act, and this, of course, leads to an explanation of that ingenious device, which calls forth further volleys of "Vide, vide," amidst which the voice of the speaker is almost drowned. You catch his voice, however, and learn that as the Church had schools provided for it during this "time of grace," so, no doubt, there would be landowners everywhere willing to give the acre or the half-acre of land for the burial-grounds for Dissenters, so that they might be able to bury their dead according to their own forms. "But," said the hon. gentleman, "perhaps I am wrong." But the suggestion of this dreadful possibility, with the thought of the argumentative results to which it might lead, was too much for the House. It burst out into a roar of laughter, in which the speaker himself joined most heartily. "Yes," he persisted, still shaking with laughter and with a broad grin upon his countenance, "perhaps I am wrong." And, with now but the feeblest protest in the shape of cries of "Vide, vide," Mr. Grantham went on to explain what then would happen. But it is only for a moment. The hand of the clock is close upon a quarter to six: and almost immediately the Speaker is seen rising blandly with his hands folded meekly before him, and then the farce is at an end—the bill has been talked out. There is a momentary growl of dissatisfaction from the

Liberal benches, and then hon. members pour into the lobbies.

Had a division been taken it is not at all improbable that the anticipated disaster to the Government might really have happened, for towards the close the Liberal benches were very full. Mr. Bright and Mr. Gladstone were both present—this being the first appearance of Mr. Gladstone in the House since the Christmas recess. The smallest number of Conservatives who would have voted with Mr. Balfour was set down at twenty—a number sufficient, with the Irish vote, to have put the Government in a minority. From that contingency they were saved by the talking out of the bill.

The above sketch makes it superfluous to insert any lengthened report of Wednesday's debate. We however subjoin the speech of Mr. Talbot, who spoke on behalf of the Government, and of Mr. Osborne Morgan, who followed him—the last-named report being more authentic and of greater length than any that has appeared in the daily papers.

MR. TALBOT'S SPEECH.

Mr. J. G. TALBOT said it might not seem respectful to the House if he, representing Her Majesty's Government and also the University of Oxford, were not to say a few words after the speech which had just been delivered. He could not help thinking that his noble friend was a little injudicious in one of the passing allusions he had made. His noble friend had alluded to the splendid disaster of Thermopylae; but surely he could not have forgotten that that splendid disaster was due to treason in the camp. (Cheers.) His noble friend had said that the words "Christian services" had recommended themselves to the high authorities in another place. But, if we were going to settle this question at all, why not settle it on "Christian" principles only? We could not shut out the Jew, and it would be a greater grievance to a Jew to listen to a Christian service than for a Nonconformist to listen to the service of the Church of England. He congratulated his hon. friend the member for Hertford on the consideration his bill had received. He also had tried his hand in the matter, and the hon. and learned gentleman the member for Denbighshire took care that he did not go very far. (A laugh.) He was near coming to grief in the House. The Government, also, must envy the hon. member for Hertford, because they, too, tried their hands two years ago, and they were told that their bill was a monstrous invasion of the rights of the people when they attempted to ride off on the sanitary question. He would ask his hon. friend to consider how this bill was received, and by whom. On Feb. 10 of the present year the executive committee of the Liberation Society passed the following resolution:—

That, as the bill of Mr. Balfour recognises the right of parishioners to have other burial services in churchyards than that of the Church of England, and is objectionable only as far as it limits the exercise of that right, the second reading may be assented to, with a view to proposing, in committee, such amendments as will secure the results aimed at by the bill of Mr. Osborne Morgan.

(Hear, hear.) They knew that the Liberation Society aimed at the separation of Church and State, or, as they expressed it, "the liberation of the Church from State control." Now, what did the hon. and learned member for Denbighshire say? In his speech at Wrexham on Jan. 6, 1879, the hon. and learned gentleman thus expressed his intention of supporting Mr. Balfour's bill:—

Referring to Mr. Balfour's bill, which this year had precedence in point of time over his own, he said that by admitting Nonconformists to the parish churchyards under certain restrictions it virtually conceded the principle for which he had himself so long contended. He thought, therefore, the proper course would be to vote for the second reading of the bill, and to amend it in committee by rejecting limitations under which Nonconformists could never rest, and which, it was fair to say, the author of the bill did not regard as vital to his bill. If this was done—and it could be done by a few strokes of the pen—there would be no difference between Mr. Balfour's bill and his own. (The Times, Jan. 7, 1879.) (Cheers.)

Mr. BALFOUR said there was no authority that he knew of for the statement as to what he regarded as vital.

Mr. OSBORNE MORGAN said he quoted from a published letter of his hon. friend.

Mr. J. G. TALBOT said he would leave it to the two hon. gentlemen to settle the matter between themselves. If there was any secret communication between his hon. friends he did not know how far it had gone. But if the case was as stated, he could not understand how a Conservative Government could give its sanction to the bill. As to the "thin edge of the wedge" argument, he did not hesitate to say he opposed the bill on that ground. If he saw the thin edge of a wedge under his window he would strongly object. (Hear, hear.) He did not deny that there was any grievance, but what he said was that the grievance was infinitesimal. If hon. gentlemen had allowed Her Majesty's Government to proceed with the bill they had introduced the grievance to a considerable extent would have been removed. But there was no disposition on the part of hon. gentlemen opposite to settle this matter in a satisfactory manner; what they wanted was surrender. What they really wanted was to have a triumph over the Church. (Hear, hear.) He asked his hon. friend the member for Hertford to consider whether this bill, if passed, could be a durable measure. The

hon. member for the Flint Burghs had said there was a wide difference between the number of signatures of the clergy and those of the laity attached to the declaration which had been drawn up against this bill, the signatures of the laity being comparatively few compared with those of the clergy. The hon. member, however, could not have paid much attention to the history of that document if he did not know that the laity who signed it were men of a representative character, and there had been no attempt to canvass for signatures among the laity. The noble lord who led the Opposition had used language upon this subject in his speech at Liverpool which he had read with regret. The noble lord said:—

You know that we are pledged to religious equality. Although I may not attach to that phrase so wide a significance as is attached to it by some of our friends who sit near me, yet I think I may say that the Liberal party as a whole is pledged to remove all civil disabilities which weigh upon any part of the people in respect of their religious opinions, and to repeal those laws, for instance, which affect burial, which are felt by our Nonconformist fellow-countrymen to be an injustice, a grievance, and a social stigma.

He asked if these words were the real expression of feeling on this question. "Social stigma" was the sting of the whole matter. He did not look upon this as a case of injustice to the Nonconformists; or if there was, there were two sides to the injustice where churchyards were given by Churchmen and maintained by Churchmen, and where the service of the Church had been performed for centuries. He looked upon this as part of the great question of Church Establishments in this country. (Hear, hear.)

MR. OSBORNE MORGAN'S SPEECH.

Mr. OSBORNE MORGAN said his name had been so often and so pointedly referred to during the debate that he wished to state frankly what course he intended to take in regard to the bill. But, first, let him congratulate his hon. friend (Mr. Balfour) on the courage as well as the ability which he had shown in grappling with this difficult and delicate problem. He would only add that, should the hon. gentleman's bill eventuate in the satisfactory settlement of a difficulty which he (Mr. Morgan) had spent nine or ten years in trying to solve, no one would rejoice more heartily than himself. (Hear, hear.) As to the last speech they had heard (Mr. Talbot's), it contained one argument, and one argument only, against the bill. The Government were going to vote against the bill because he (Mr. Morgan) was going to vote for it. (Laughter.) That was an argument which it was rather difficult for him to answer. Nor was he going to follow his noble friend (Lord F. Hervey) into his abstruse legal argument on the question of the parishioner's right. He would only ask him one question, Had he ever heard of Lord Stowell? Because Lord Stowell had laid down the law on this subject in these words:—

"Every parishioner has a right to interment in the parish churchyard without the leave of the incumbent." Surely that ought to settle the question. (Hear, hear.) Well, then, the law having, as Lord Stowell and, indeed, as this bill emphatically declared, made the churchyard the burial-place of every parishioner irrespective of Church or creed, did it not follow that in a free country the burial ought to be allowed to take place with the ceremonies which were most in harmony with the professions of the dead man and above all with the wishes and sentiments of the mourners? They, and not the clergyman, were the persons for whose consolation the service was intended, and surely it was only reasonable to allow them to be consoled in their own way. (Cheers.) That was the whole of their contention. Honourable gentlemen opposite, on the other hand, contended that the law having several centuries ago secured to every baptized person the privilege of being buried with a certain ceremony, which was then universally accepted, you ought to continue to force that privilege upon those who had long since ceased to desire it, or if it were dispensed with, then that you ought not to allow any service at all. Well, then, those being the two principles for which they were respectively contending, what was the principle of that bill? (He read the second subsection of the 6th Clause.) Why, that was the very thing for which he had been struggling for the last nine years—(Hear, hear)—and that being so, he felt bound to vote for the second reading. (Cheers.) No doubt there were things in the bill to which he objected, but he had always understood that if a member approved the general principle of a bill and objected to certain clauses, his proper course was to vote for the second reading, and then, when the bill got into committee, to endeavour to expunge the objectionable clauses, and that was exactly what he proposed to do. He objected to the service being made to depend on the "usages" of the religious society of which the deceased was a member. The word "usage," it had been well said, was one of the most expensive words in the English language, and never ought to be introduced into a well-drawn Act of Parliament. Besides, the ceremony ought not to be made to depend on the creed or Church of the deceased, but on the wishes of the mourners, for whose benefit it really was intended. As the bill stood, if the deceased had been a member of no religious body, or by reason of tender age or for any other reason had remained unbaptized, the bill would not apply, and such scandals as the Akenham

burial case would go on unchecked. He should, therefore, move in committee to amend the 6th clause by giving the right to select the service or ceremony to the persons who had charge of the burial. As to the 10th clause he objected to it *in toto*. Why were the words of a "solemn and Christian character" introduced? After more than twenty-five years' experience of services in the unconsecrated portions of cemeteries, surely such a limitation, if it could be justified as a matter of right (which he denied), was unnecessary. The first subsection would exclude the operation of the bill in some 5,000 out of the 13,000 parishes in England and Wales in which the churchyard was still open, so that his honourable friend would be giving a boon with one hand and taking away half of it with the other. (Hear, hear.) But the subsection involved a fallacy. It assumed a principle hitherto unknown to English law, that the donor of land for a public purpose could reserve to himself the right to dictate to the Legislature the way in which the purpose was to be carried out. The donors might, if they pleased, have given the land to private persons to be held in trust to permit the burial of Episcopalians therein, in which case they would have been, like Nonconformist burial grounds, private property, and no one would have sought to interfere with them. In fact, as stated by Sir John Audrey in a letter to the *Guardian* last year—

The complaint of the donors of land for churchyards has a colour of equity, but it is only a colour. If they gave their land for churchyards, they gave it for all to which the churchyards are liable, and they cannot repudiate the gift because they had not anticipated all its legal consequences.

But in some cases the land for the churchyard had been given by Nonconformists, a notable instance of which occurred in a parish close to that in which he had spent many years of his life, where the churchyard had been enlarged by land given for the purpose by a Unitarian. When the donor died, his family naturally felt it a hardship that he should not be allowed to be buried by his own minister in his own land. But this injustice would be perpetuated by the 10th clause. He objected to the clause on the further and broader ground that it would create side by side two classes of churchyards, one of which would be open and the other closed to Nonconformists. Nay, more, in the same churchyard one part might be open and the other closed, or, as pointed out by the honourable member (Mr. Beresford Hope), a churchyard might be open one day and, in consequence of a gift of a piece of land some two miles distant, it might be closed the next. On these grounds he would move in committee to omit the clause altogether, and he felt so strongly on the question that, if he failed in his attempt, he should be compelled to join the honourable member (Mr. B. Hope) in endeavouring to reject the bill on the third reading. But with these amendments the bill was his own bill. (Laughter and cheers.) It was a case of "Shakespeare and I thought of the same thing," only this time he thought he might say "I thought of it first." Still the bill was an honest bill, and in this respect differed from the other fourteen bills which since 1870 had been brought in from the opposite side of the House for the purpose, not of solving the difficulty but of evading it. What was the use of offering cemeteries to people who did not want them? If the report which he moved for and obtained two years and a-half ago showed anything, it showed that the people of England did not love those new-fangled cemeteries, for at the rate at which they were being constructed, it would take 304 years to close all the churchyards in England and Wales. (Hear, hear.) They loved the old churchyard, endeared to them by its solemn memories and its revered associations, the rugged yew trees under which—

The rude forefathers of the hamlet sleep.

And to say that any man, much less any minister of religion, could wish to enter that hallowed spot for the purpose of desecrating it, would be a calumny if it were not an absurdity. (Cheers.) As an instance of the feeling in favour of keeping up the churchyard instead of constructing a cemetery, he instanced the case of the parish of Islip, where, the churchyard being full, the adjoining landowners had offered to enlarge it, and the following memorial had been presented to the rural dean of the district by the rector on behalf of the parish:—

(1.) The feeling of the parishioners is unanimous that the (for us) heavy expenses of making the ground available by levelling, planting, building walls, should be defrayed out of the rates, and not be left to voluntary subscription.

(2.) The feeling is equally unanimous against turning the new ground into a cemetery, both on account of the extra cost involved, and also because it would perpetuate in the very centre of the villages, so that all could see, those religious differences which sometimes divide even families.

(3.) There remains, therefore, but one course, concerning which once more there is no difference of opinion; that the ground should be converted into a churchyard at the expense of the parish, but that access should be given to religious ministers of all denominations to perform the burial service over all persons whose friends desire it.

(4.) We have no choice, therefore, but to wait, at any inconvenience, and possibly danger, till Parliament sees fit to confer upon villages the power of extending their churchyards, subject to this equitable condition, as before stated. That I am fairly representing the opinion of the people of Islip I have no doubt whatever.

THOMAS W. FOWLE,
Rector of Islip.

Dec. 7, 1878.

He had no doubt that memorial fairly expressed the opinions of nineteen-twentieths of the rural laity of England. (Hear, hear.) But did it repre-

sent the opinions of the rural clergy? Unfortunately this was a subject on which there existed the greatest possible divergence of opinion between the clergy and laity, as was shown by the famous memorial against Lord Harrowby's clause, which in a few weeks had received the signatures of 15,000 clergymen; but, although it was hawked about the country—"No, no"—and no pains spared to obtain lay signatures, each clergyman could do little more than obtain two laymen, presumably his own churchwardens, to affix their names to it. (Laughter and cheers.) The fact was the laity of England were becoming ashamed of the opposition which was offered to his bill. They were ashamed of being told, when they went to Austria or Russia or even to Turkey, that England was on this question lagging behind the most bigoted countries in Europe. Why, Cyprus was miles ahead of us in this matter. (Laughter.) The other day an English soldier was buried in one of the parish churchyards of the Greek Church in Cyprus. Now if a Greek sailor had happened to die in a rural parish in England everybody knew that he could only have been buried by an Anglican clergyman with the rites of the Anglican Church. But what took place in Cyprus? Why, the burial service of the English Church was conducted by an English chaplain. A Greek priest was present, but the only part he took in the service was to bless the grave! Well now, he really thought that poor Greek priest might have taught a lesson of Christian charity to many an Anglican bishop, and, if the acquisition of that unfortunate island should lead us to assimilate our burial laws to those of other and more barbarous countries, he for one would feel almost disposed to condone the means by which it was acquired. (Cheers.) He deeply regretted the course which the Government had thought proper to take. They had thrown away a great opportunity. They might gracefully have made to one of their own supporters a concession which they had always refused to make to himself. By so doing they would undoubtedly have earned the gratitude of the Nonconformist bodies. But, paradoxical as it might seem, the Nonconformist bodies were not the religious bodies which were most deeply interested in the settlement of this question. Strong in the justice of their claim, they could afford to wait. (Hear, hear.) They knew that their ultimate triumph was secure, and that the longer it was delayed the more complete it would be. (Cheers.) But what about the Church of England? One thing was absolutely certain, that the prolonged agitation of this question was doing incalculable mischief to that Church, and was more than anything else hastening its downfall. (Cheers.) If the Government chose to play into the hands of the Liberation Society, it was not for him to thwart them. But had they forgotten the solemn warning uttered two years ago by the Archbishop of Canterbury, when he entreated the House of Lords to remember that the most vital interests of the Church of England demanded that this question should be settled at once and for ever? And how then could it be settled? Did any man with a head upon his shoulders, and with eyes in his head, believe that it could be settled in any other way than upon the lines of this bill? (Cheers.) Why, if every one of those fourteen bills to which he had already alluded were passed to-morrow, they would not advance the settlement of this problem—no; not by one single inch! And it was just because he saw in this bill an honest attempt to effect that settlement that he would give to the second reading his humble but hearty support. (Cheers.)

THE PRESS ON THE BURIALS DEBATE.

THE DAILY PAPERS.

It must be sufficiently clear to everybody who allows himself to reflect upon the subject (says the *Standard*), that by the defeat of the Government in the House of Lords two years ago, the fate of the churchyards question was virtually decided. The Government had done all they could to settle it upon terms agreeable to the sentiments of Churchmen and the undoubted rights of the Church. But when they found themselves placed in a minority on the amendment of a Conservative peer, supported by the authoritative voice of the Primate himself, it was clear that they could do no more. When the House of Lords, of its own free will, and not in compliance with any vote of the House of Commons, has resolved that the principle so long contended for by Mr. Osborne Morgan ought practically to be conceded, further resistance on the basis of "no surrender" is scarcely likely to be productive of satisfactory results. At the same time it must be allowed with Mr. Osborne Morgan that the difficulties in the way of any real compromise are immense. Nor did that gentleman pretend for a moment to regard Mr. Balfour's bill as if it were anything of the kind. The two rival positions in fact are two logical contradictions, between which there can be no middle term; and the fourteen bills, if Mr. Morgan's calculation is correct, which have been brought in from time to time for the purpose of effecting a compromise, have all split upon the difficulty of evading this inexorable law. It may be doubted, therefore, if the Government acted altogether wisely in opposing Mr. Balfour's bill. The manner in which it was got rid of suggests more than a suspicion that they did not much fancy a division on the bill; and upon that hypo-

thesis we are to infer that both Houses of Parliament are in favour of some such measure. The continued resistance of the Government, therefore, may have a bad effect on public opinion, and make the return of a House of Commons prepared for more sweeping changes less improbable than it is now. We cannot be accused of having been lukewarm supporters of the Church's rights against these unfounded pretensions; and we have the less hesitation, therefore, in admitting that the time has now arrived when even such a settlement as Mr. Balfour's would be preferable to none at all. The bill is open to the same objections, both as to principle and details, to which almost every other bill of the same kind has been obnoxious. But still, if it became law in the shape in which it now stands, the Church and the nation would have reason, not, indeed, to be satisfied, but to feel some kind of assurance that the best bargain has been made for them of which circumstances admitted. It is true, of course, that, as churchyards are gradually closed, the field of rivalry will be narrowed, till at last it may totally disappear. But that will take a long time, and the Dissenter's so-called grievance, which is not practical but theoretical, will be kept alive while one churchyard remains open from which he is excluded. Mr. Talbot laid great stress on this measure being a step towards disestablishment; but we should be inclined to say that it was a step rather towards comprehension than disestablishment; comprehension, indeed, not much to our taste, but still very different from disestablishment. If the Dissenters gained a lodgment both in the churchyards and the churches they would soon get a share of other things, and then why should they wish for disestablishment? In contradiction to all these views is the confidence which many people entertain that either Mr. Balfour's or Mr. Morgan's bill would be practically a dead letter; and that Dissenters, having asserted their principle, would seldom or never care to exercise it. This is a comfortable doctrine, which most men would joyfully embrace if it rested on any solid foundation. But it is greatly to be doubted if Dissenters or anybody else would fight as they have done for a mere idea, which was never intended to lead to any practical results.

The no-surrender men, of whom Mr. Beresford Hope made himself the fuleman on Wednesday (says the *Times*), might be asked to reflect whether they did not pursue, and are not pursuing, "the policy of the ostrich;" but we are not sanguine enough to suppose that an appeal to them would have any effect. We turn rather to the members of the Government. There must have been a good deal of doubt and not a little dissension among them, before any agreement could be established as to the line to be taken in regard to Mr. Balfour's bill. Let us consider what the situation was. Mr. Osborne Morgan's proposal has been varied from time to time, but at last it has settled down to an unqualified suggestion that churches and churchyards should be thrown open to the friends of any deceased person for the purpose of his burial with or without any rites they pleased, provided, of course, that suitable hours be chosen and nothing is done calculated to provoke a breach of the peace. At one time Mr. Morgan thought of attaching restrictions to this proposal, but after many attempts that way he abandoned his design. His bill is now naked in its simplicity; but in spite of all the objections that may obviously be raised against it, and in spite of the strong Conservative majority in the present House of Commons, it is rejected by very narrow majorities. After a strenuous whip there is a balance of a dozen or so against it. It is evidently felt that a change is inevitable, and a conviction has been slowly settling down that Mr. Morgan's bill must be accepted as the rough and ready way of settling the dispute. Yet the common sense of the nation does not require such a drastic method of treating the difficulty. We have many Christian communities among us, and the liberty of Christian burial in the common graveyard must be conceded to all of them; but there the necessity of action stops. Lord Harrowby's proposed compromise of two years since was framed to meet the circumstances thus described, and it was supported by a considerable majority in the House of Lords, in spite of the inability of the Government to accept it. Mr. Balfour's bill of Wednesday was Lord Harrowby's compromise reduced to legislative shape, and the predetermined resolution to talk it out attests a conviction that it also would have been supported by a considerable majority had it been put to the vote. Rumour says that as many as forty members of the Conservative party would have followed Mr. Balfour and Lord Francis Hervey into the lobby. The question is whether there is anything gained by resorting to that mode of evading a difficulty which is found in talking out a bill. Everyone knows what it means. The section to which the talker-out belongs anticipates a defeat, and they succeed in avoiding the form of it, but the defeat is as much confessed as if it had happened, and it is extremely probable that rumour makes it out worse than it would have been. Cynical Liberals have not hesitated to express their satisfaction at the postponement of all chances of settling the question for another session. Why should they wish the question settled? Burying the Dissenter is the one article of creed on which the whole party is united. Upon every other subject, whether of foreign or domestic policy, they are disunited. Even on the question of the county franchise, which Lord Hartington put in the forefront at Liverpool, there are dissentients, important

from their position and power, if not strong in numbers. A settlement of the Burial question would be fatal to Mr. Osborne Morgan, who would find his occupation gone, and would be a grievous embarrassment to the wire-pullers of the Liberal party. Whether these considerations should lead the Conservative managers to promote a settlement of it is a question that may be left to them.

The *Daily News* says the result of the debate on Mr. Balfour's Burial Bill completely demonstrated the impossibility of any partial settlement of this dispute. There were no signs in the debate of any possibility of compromise. It seemed, however, to be admitted by speakers on the Government side that the law of burial cannot be retained in its present form. There is no necessary connection between disestablishment and the admission of other services than those of the Church in the parish churchyards; but persistent opposition in this concession may soon make such a connection exist. The Archbishop of Canterbury has warned the clergy of the danger of fighting the battle of the Established Church by the side of the grave; and Lord Francis Hervey on Wednesday told the House that the working classes cannot in any way understand the resistance of the clergy on this point. We believe that he was quite justified in saying that this attitude of the clergy is gradually changing the feelings of mingled indifference and respect with which the working classes regard the Established Church into active hostility. It is quite true that the people of the towns do not feel the grievance themselves; but this only makes the astonishment with which they hear of its obstinate retention all the greater. Their generous feelings are aroused on behalf of their own countrymen who are suffering under an ecclesiastical disqualification, and they entirely fail to understand why the rural clergy adhere so tenaciously to a relic of intolerance which has long been abandoned in the rest of the world. But for the recollection of previous ecclesiastical questions there would be something inexplicable in the attitude the clergy assume on this question. The explanation most likely is that they cling to it as a kind of indication of social and ecclesiastical position. Mr. Talbot seemed to admit this explanation when he attempted to reply to Lord Hartington's speech at Liverpool, where the leader of the Opposition spoke of the social stigma which a change in the burial law would remove. Mr. Talbot sees in those words the whole meaning of the agitation; but in doing so he suggests that the maintenance of it may be the chief sustaining force of the resistance. It seems likely that the members of the Government in falling back on indiscriminate resistance perceive that only one conclusion of the controversy is possible, and prefer to leave it to their opponents to bring it about. If this is, as it seems to be, their policy, the Liberal party has no reason to be dissatisfied. It has been their function to set these long ecclesiastical disputes at rest; and in succeeding in the inheritance of this latest settlement they will not only gain strength, but will be enabled to ensure a complete and satisfactory conclusion which will leave no inequalities and no heartburnings behind.

The *Daily Telegraph* does not regard Wednesday's discussion as altogether barren of results. It must convince those moderate Conservatives who want to save the Church from the fanaticism of the more narrow-minded clergy, not merely that this question must be settled, but that it is not to be settled by half measures or begrudged concessions. The only real opposition to Mr. Osborne Morgan's measure is based, not so much on Christian and Conservative as on professional and sacerdotal feeling; and Parliament will never make any real progress with this question until it is removed from the sphere of religious prejudice and ecclesiastical bigotry, and until the parties to the dispute are dealt with as citizens, and not as Churchmen on the one hand and sectaries on the other. If the matter were so regarded, is not this the kind of way in which it would be viewed? Men, even though they be Dissenters, it would be conceded, die, and must be buried; indeed, their relations have a right to inter them in certain appointed places. In towns and in populous districts public cemeteries have been set apart for the reception of the dead, and their arrangements are such that people of all sects and creeds can, without offence to their feelings, make use of them. But in a vast number of rural districts there are no such places, the graveyard near the parish church being the parish cemetery. In such a place or plot of "God's acre," all citizens, be they Churchmen or Dissenters, have by common law an inalienable right of burial; and so far, we believe, even Conservative laymen are agreed. Why, then, should there be any quarrel over a simple matter like the free enjoyment of so rudimentary a right? Why should people have any more difficulty about burying their dead in the old parish cemeteries than in the new city graveyards? Why should not both places of sepulture be equally accessible to all citizens? Simply because the exercise of this civil right of burial in parish graveyards is hampered just now by "a religious disability," even as the right to serve the Crown or State, or to win University fellowships and degrees, was at one time similarly hampered. If the intelligent laity of the Church would only look at the matter in this simple way, and liberate the controversy from the ecclesiastical fetters which sacerdotal fanaticism has hitherto imposed upon it, they would see that, when they oppose the Dissenters' claim for free burial, they are practically upholding a posthumous test law. They would become con-

scious of the absurdity—we might almost say the impossibility—of maintaining, in our free days, a system which gives one religious denomination in the country a preferential privilege in regard to the exercise of a civil right, which privilege it, however, denies to every other.

The *Morning Post* holds that the fate which befell Mr. Balfour's Burials Bill was perhaps the best thing that could have happened to it. It was a well-meant compromise, but, like most compromises, would not have settled, but only postponed the settlement of the question. Everyone feels now that this odious bone of contention should be got out of the way as soon as possible, but most fairly-judging people also feel that the contention is so purely a party one that those who provoke it are the persons really answerable for the inconveniences of it. The rank-and-file of the Dissenters of England do not care two straws about it. But a certain percentage of Dissenters are violently political, and get up demonstrations against the Church. To them the invention of the burial grievance was quite a godsend, and from the moment of its discovery they have made the best of it. Mr. Balfour's bill being practically lost, the House had now better give its attention to Mr. Ritchie's bill, which proposes to authorise incumbents to consent to any comely and solemnly-conducted funeral which Dissenters may wish to conduct. It takes away all reasonable ground of objection on the part of Nonconformists; it saves the consciences of Churchmen. Before this bill is talked out or rejected, let all who wish well to the Church remember that nothing would better suit the Radical tail of the Liberal party than to be able to assert throughout the country that a Conservative Government and a Conservative Parliament refused to assist the solution of the difficulty in any way.

THE CHURCH PAPERS.

Very little in reference to the debate appears in the Church papers. The *Guardian* has not of course given expression to its opinions, and the *Record* has thus far maintained silence. *John Bull* only gives a short paragraph expressing a hope "that Mr. Balfour will at length appreciate the folly of attempting any compromise with the sectaries, whose one object is to achieve religious equality, who aim at obtaining equal control of the churches as well as of the churchyards, and whose principle is that their claim to the property of the Establishment is as good as that of Churchmen themselves." The *Church Times* has nothing to say on the subject, but the *Church Review* indulges in the following remarks:—"If there were a real grievance in the present law a compromise which removed it, though it fell short of the demands made, would be wise. But when we are told that nothing short of accepting the sectarian 'principle' will satisfy sectarian demands, it is our duty to examine the principle and see if we can accept it. Now, the 'principle' is that any cobbler who chooses to register a sect is on a par with the Church and the parson of the parish, and has as much right to share in the official use of the rights traditionally guaranteed to them. That is, he already enjoys the ordinary parishioner's rights to the services of the parson in the church and out of it, but at the expense of half-a-crown he claims to possess something else, which all the other parishioners combined have no right to and never think of claiming. The *Standard* is often grand-motherly, but really it is a disrespect to grandmothers to give that name to its weakness of last Thursday. It, too, has been taken in by Mr. Balfour's proposals, apparently out of a desire to sweep an obstinate agitation out of the path of the Conservative party. Why the Dissenting victory should be inevitable we always fail to understand. Should the Conservatives mismanage matters and the Liberals should make the Burials Bill of Mr. Morgan a part of their programme possibly we should be betrayed. But in that case we fancy the House of Lords, finding the hopelessness of compromise, would come to a better mind. The power of Nonconformist agitation is yearly growing less, and it only needs that troublesome company of prosecutors of their own brethren to abandon their hopeless campaign in order that Churchmen may be able thoroughly to combine and defeat the irreconcilable assailants."

THE PROVINCIAL PAPERS.

The speech of Mr. J. G. Talbot, the Parliamentary Secretary to the Board of Trade, on behalf of the Ministry, will (says the *Leeds Mercury*) do nothing to mitigate the increasing irritation which their attitude on this question excites. Mr. Talbot courageously avowed that, in his opinion, the grievance was not substantial; that, on the contrary, it was infinitesimal, and diminishing daily. As to the "daily" diminution, Mr. Osborne Morgan pointed out that, calculating from the latest Parliamentary returns with regard to churchyards closed and new cemeteries opened since the passing of the first Burial Act in 1852, three hundred and four years, eleven months, and a few days would pass before the whole of England was provided with new cemeteries, and before, therefore, the whole of the Nonconformist grievance in the matter of burials was removed. There must be, on the lowest computation, at present over 7,000 parishes in which the Dissenter cannot be buried by his own minister, and this is the grievance which the Parliamentary Secretary of the Board of Trade tells us is infinitesimal. The English Nonconformists will bear with considerable fortitude the lecture which, on such authority, was administered to them. It is utterly untrue that the "social stigma" placed

upon them by the Burial Laws is the "whole sting," or forms any large portion of the grievance, of which they complain. But even if it were true, it is a somewhat unusual doctrine in these days, even from a Conservative official, that it is unworthy of Nonconformists to seek relief from social disabilities.

The *Leeds Times* remarks that the Episcopalians are under an illusion as to the nature of the wedge that is really loosening the bond between Church and State. It is the proofs that are multiplying on every hand of the injustice, the waste of public funds, the social discord, the growth of superstition and priestly pretensions, the intolerance, that are inseparable from an Establishment, which form the real wedge that Mr. Beresford Hope and others unintentionally assisted in driving home on Wednesday night. The wedge that is working the coming disruption is the identical wedge that Achan hid under his tent—a wedge of gold, found in close proximity with goodly Babylonish garment. Immense revenues diverted from truly national uses, and Ritualistic clergymen leading the nation back with a pretty silken halter towards the intellectual decrepitude of Rome—these are the wedge of gold and the Babylonish vesture. The clergy and clerical devotees like Mr. Hope are playing their well-known part of obstructionists. The simple fact that lies at the base of all the opposition to Mr. Osborne Morgan's bill is this. The clergy are proud, with a carnal and fleshly pride, of their social status, and they dread the Nonconformist minister rising to their social level. They set a foolish value on their prestige and exclusive rights, and bark vigorously at every encroaching Dissenter that comes too near the domain in which the State has placed them. They forget that they are the servants of the State, and give themselves airs, as servants sometimes will. It is but a common, and not very noble, human failing that is the life and spring of their bitter resistance of the national will concerning national places of interment.

When the majority of the peers, with the Archbishop of Canterbury amongst them, says the *Bradford Observer*, insisted that the line of defence hitherto held was no longer tenable, the thorough-going defenders of Church rights in regard to the national souls and bodies might well abandon the struggle in despair. In the next general election—if some settlement be not reached in the meantime—it is as certain as anything in party politics can be that the Burials question will give a great accession of strength to the side which accepts it in earnest. Our Bradford contemporary greatly doubts the expediency, now that a reform is inevitable, of raising any such objections to reform as make the whole possessions of the Church rest on the same basis as the ownership of the churchyards. If that be done Dissenters will recollect the fact in the future when a much greater struggle arises, and they will be furnished with a powerful argument, based on the views of Churchmen themselves, as to the tenure of their property. Much wiser in their generation are the Archbishop of Canterbury and those who accept his policy in separating altogether the Burials problem from that of disendowment. These far-seeing Church defenders have an instinctive consciousness that only one thing is lacking to enable the Liberation Society to lift its programme at once into the region of "practical" politics—namely, a hot popular feeling of grievance to back the logical case against the Establishment. The churchyard grievance puts part of the disestablishment case in a form in which popular sympathies strongly grasp it.

In the course of an article on the subject the *Manchester Guardian* remarks that it is not loss but gain which the Church has to expect from the removal of disabilities which irritate large classes of the people; and if the 14,000 clergy who signed the protest against Lord Harrowby's clause but understood the real interests of their communion, acquiescence in this churchyard reform would be seen to be one of their plainest duties. The *Guardian* refers to Mr. Balfour's attempt to give legal force to the protest which has recently been signed by the Duke of Northumberland, the Duke of Rutland, Lord Stanley of Alderley, and other intensely Conservative Churchmen who have "individually within the last thirty-five years given certain land in divers parts of England either as new churchyards or as additions to old churchyards." Their grievance is that "such gifts were made in full faith and confidence that the law of England would protect them, untouched and inviolate, to the sacred purposes for which they were given," and they declare that had they supposed it possible that "such perversion of their objects" as that contemplated by Mr. Osborne Morgan could ever occur they "would on no consideration" have made over the land to the Church. This latter declaration we are, of course, bound to accept without reserve; but if so we cannot, we fear, compliment the munificent donors on the intelligence they have shown in making their gifts. If they were not aware of the fact, most of the people about them could have told them that the Church which they were enriching with lands was no private organisation, but the Church of the nation, and therefore subject in everything relating to it to the control of Parliament.

[If space permitted we might quote similar expressions of opinion from a number of our provincial contemporaries.]